I wint to pray in ye Temple *

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AN ACT

FOR THE

UNIFORMITY

OF

COMMON PRAYER,

AND

Service in the CHURCH,

AND

Administration of the SACRAMENTS.

Primo Eliz.

WHere at the death of our late Soveraign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and, That the said Book, with the order of Service, and of the Administration of Sacra-

ments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highnes, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highnes, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise. And if any such person, once convict of any offence concerning the premises, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person and persons so offending were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion, that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or

Main-

Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any Common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; that then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Soveraign Lady, Her Heirs and Successors, for the first offence an hundred Marks: And if any person, or persons, being once convict of any such offence, eftsoons offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convict, that then the same person so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, Her Heirs and Successors, four hundred Marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every person so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction, that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person or persons, that for his second offence concerning the premises shall be convict in form aforesaid, do not pay the said sum to be paid by virtue of his conviction, and this Statute, in such manner and form as the same ought to be payed, within six weeks next after his said second conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the poor of the

same Parish, of the Goods, Lands and Tenements of such offender, by way of Distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in the place exempt as not exempt, within their Dioceses, shall have full power and Authority by this Act, to reform, correct and punish by censures of the Church, all and singular persons, which shall offend within any of their jurisdictions or Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute; Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all, and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions, to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church, be attained and gotten before the said Feast of the Nativity of Saint John Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assie, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other head Officers of all and singular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by virtue of this Act, to enquire, hear, and determine

the

the offences aboveſaid, and every of them yearly, within fifteen days after the Feaſts of Eaſter and St. Michael the Archangel, in like manner and form, as Juſtices of Aſſize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops and Biſhops, and every of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical Juriſdiction, ſhall have full power and Authority by virtue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their Juriſdiction, at any other time and place, to take accuſations and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Juriſdictions and Authority, as to puniſh the ſame by admonition, excommunication, ſequeſtration, or deprivation, and other cenſures, and Proceſs, in like form as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever perſon offending in the premiſes ſhall for the offence firſt receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries Seal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices; and likewiſe receiving for the ſaid offence puniſhment firſt by the Juſtices, he ſhall not for the ſame offence eftſoons receive puniſhment of the Ordinary; Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof, ſhall be retained and be in uſe, as were in this Church of England by the Authority of Parliament in the ſecond year of the reign of King Edward the Sixth, until other order ſhall be therein taken by the Authority of the Queens Majeſty, with the advice of Her Commiſſioners, appointed and authorized under the great Seal of England for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any contempt, or irreverence to be uſed in the Ceremonies or Rites of the Church, by the miſuſing of the Orders appointed in this Book, the Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Ceremonies, or Rites, as may be moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions or Countreys, ſhall from henceforth be utterly void, and of none effect.

AN ACT

FOR THE

UNIFORMITY

OF

PUBLICK PRAYERS,

AND

Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, in the Church of *England*.

XIV. CAROL. II.

Whereas in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyned to be used by Act of Parliament, holden in the said first year of the said late Queen, intituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge, and due fear of God, do wilfully

fully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: For prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October One thousand six hundred and sixty) granted His Commission under the great Seal of England to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which His Majesty having duely considered, hath fully approved and allowed the same, and recommended to this present Parliament, That the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm may certainly know the Rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and

and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*: together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons: and, That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred fifty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other:

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of England and places aforesaid,

aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such Reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thencefoorth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by Distress, and sale of the Goods and Chattels of the Offender, by the Warrant of the said Justices, by the Churchwardens or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every Schoolmaster keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor or Schoolmaster, who upon the First day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or Schoolmaster, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet:

An Act for Uniformity

I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; And that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any Change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy. And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby injoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same: and, That every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead,

And if any Schoolmaster or other person, Instructing or Teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statues of this Realm, (for which he shall pay Twelve pence onely) and before such Subscription and Acknowledgment made as aforesaid; then every such Schoolmaster and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three moneths Imprisonment without Bail or Mainprise; and for every second and other such offence shall suffer three moneths Imprisonment without Bail or Mainprise, and also forfeit to His Majesty the sum of Five pounds.

And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three moneths then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or

Lecturers

Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; and, That the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be Subscribed and Read, these words following, Scilicet,

AND I do declare that I do hold, there lies no Obligation on me, or any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any Change, or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders, by Episcopal Ordination, or shall not before the Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and ipso facto deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Forein-ers or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

Provided always, That no Title to confer, or present by lapse shall accrue by any avoidance, or deprivation ipso facto by virtue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly Read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

An Act for Uniformity

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one moneth after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two; And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one moneth next after his Election, or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed, and contained according to the Form aforesaid; and, that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read, in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall. And if any Governour or Head of any Colledge or Hall, Suspended for not subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six moneths next after such Suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester and Eaton, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick Worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and, That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of Publick Worship within this Realm of England,

or

or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid: and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture, That then for every such offence the person and persons so offending shall suffer three moneths imprisoment in the Common Goal without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture is to be Preached; and, That the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the

ſeveral good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Adminiſtration of the Sacraments, within this Realm of England, and places aforeſaid, ſhall ſtand in full force and ſtrength to all intents and purpoſes whatſoever, for the eſtabliſhing and confirming of the ſaid Book, intituled, The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*: together with the Pſalter, or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining and Conſecrating of Biſhops, Prieſts and Deacons, herein before-mentioned to be joyned and annexed to this Act; and ſhall be applied, practiſed, and put in ure for the puniſhing of all offences contrary to the ſaid Laws, with relation to the Book aforeſaid, and no other.

Provided always, and be it further Enacted by the Authority aforeſaid, That in all thoſe Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the preſent occaſion, according to the direction of lawful Authority.

Provided alſo, and be it Enacted by the Authority aforeſaid, That a true Printed Copy of the ſaid Book, intituled, The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*, together with the Pſalter, or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons, ſhall at the coſt and charges of the Pariſhioners of every Pariſh Church and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feaſt-day of Saint Bartholomew, in the year of our Lord, One thouſand ſix hundred ſixty and two, upon pain of forfeiture of Three pounds by the moneth, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of Hereford, Saint Davids, Aſaph, Bangor, and Landaff, and their Succeſſors, ſhall take ſuch order among themſelves, for the ſouls health of the Flocks committed to their Charge within Wales, that the Book hereunto annexed be truly and exactly Tranſlated into the Britiſh or Welſh Tongue, and that the ſame ſo Tranſlated and being by them, or any three of them at the leaſt viewed, peruſed, and allowed, be Imprinted to ſuch number at leaſt, ſo that one of the ſaid Books ſo Tranſlated and Imprinted, may be had for every Cathedral, Collegiate, and Pariſh Church, and Chappel of Eaſe in the ſaid reſpective Dioceſes, and places in Wales, where the Welſh is commonly ſpoken or uſed, before the Firſt day of May, One thouſand ſix hundred ſixty five: and, That from and after the Imprinting and publiſhing of the ſaid Book ſo Tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all Wales within the ſaid Dioceſes where the Welſh Tongue is commonly uſed, in the Britiſh or Welſh Tongue, in ſuch manner and form as is preſcribed according to the Book hereunto annexed to be uſed in the Engliſh Tongue, differing nothing in any Order or Form from the ſaid Engliſh Book; for which Book, ſo Tranſlated and Imprinted, the Churchwardens of every the ſaid Pariſhes ſhall pay out of the Pariſh-Money in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Accompt: and, That the ſaid Biſhops and their Succeſſors, or any three of them, at the leaſt, ſhall ſet and appoint the price for which the ſaid Book ſhall be ſold. And one other Book of Common Prayer in the Engliſh Tongue ſhall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welſh is to be had, by force of this Act, before the Firſt day of May, One thouſand ſix hundred ſixty and four, and the ſame Book to remain in ſuch convenient places within the ſaid Churches, that ſuch

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as understand them may resort at all convenient times to read and peruse the same; and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the Twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required. And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer, in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of Consent touching true Religion, is in these words following, viz.

THat the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly: And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed

named King *Edward* unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites; We decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered:

It be Enacted, and be it thereforе Enacted by the Authority aforeſaid, That all Subſcriptions hereafter to be had or made unto the ſaid Articles, by any Deacon, Prieſt, or Eccleſiaſtical perſon, or other perſon whatſoever, who by this Act, or any other Law now in force, is required to ſubſcribe unto the ſaid Articles, ſhall be conſtrued and taken to extend, and ſhall be applied (for and touching the ſaid Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons, in this Act mentioned, in ſuch ſort and manner as the ſame did heretofore extend unto the Book ſet forth in the time of King Edward the Sixth, mentioned in the ſaid Six and thirtieth Article; Any thing in the ſaid Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wiſe notwithſtanding.

Provided alſo, That the Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Conſecrating Biſhops, Prieſts and Deacons, heretofore in uſe, and reſpectively eſtabliſhed by Act of Parliament in the Firſt and Eighth years of Queen Elizabeth, ſhall be ſtill uſed and obſerved in the Church of England, until the Feaſt of Saint Bartholomew, which ſhall be in the year of our Lord God, One thouſand ſix hundred ſixty and two.

THE

THE PREFACE.

IT hath been the wiſdom of the Church of England, ever ſince the firſt compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſsity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature Indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private Fancies and Intereſts, than to that duty they owe to the Publick.

By

The Preface.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though injoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſties happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men, who under the late uſurped powers had made it a great part of their buſineß to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, *the old Objections muſtered up, with the addition of ſome new ones more than formerly had been made, to make the number ſwell: In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.*

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practiſe of the Church of England, *or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceßity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeß it to the World) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good*

Conſcience

Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in Common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that Party in any their unreaſonable demands, but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage, in terms more ſutable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thanksgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licenciouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former, we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſince-

cerity

cerity therein (ſo far as lay in us) to the conſciences of all men ; although we know it impoßible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all ; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves : Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of England.

¶ Concern-

¶ Concerning the Service of the CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods Word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſom doctrine, and to confute them that were Adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were onely begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas S. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; the Service in this Church of *England* theſe many years, hath been read in Latin to the people, which they underſtand not, ſo that they have heard with their ears onely, and their heart, ſpirit, and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*, now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service was the cauſe, that to turn the Book onely was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of the holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules, therefore certain Rules are here ſet forth; which, as they are few in number, ſo they

they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm, ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame, to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

OF CEREMONIES.

Why ſome be aboliſhed, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of Man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by indiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by Man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. Let all things be done among you, ſaith St. Paul, in a ſeemly and due order: The appointment of which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burthen of them was intolerable; whereof St. Auguſtine in his time complained, that they were grown to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would St. Auguſtine have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of Moſes Law was) but it is a Religion to ſerve God, not in bondage

dage of the figure or shadow, but in the freedom of the spirit; being content onely with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: For we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys.

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ *Leſſons proper for Sundays.*

Sundays of Advent.	Mattins.	Evenſong.
The firſt.	Iſai. i	Iſai. ii
ii	v	xxiv
iii	xxv	xxvi
iv	xxx	xxxii
Sundays after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundays after the Epiphany.		
The firſt.	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
vi	lxv	lxvi
Septuageſima.	Gen. i	Gen. ii
Sexageſima.	iii	vj
Quinquageſ.	ix. to v. 30	xii
Lent.		
Firſt Sunday.	xix. to v. 30	xxii
ii	xxvii	xxxiv
iii	xxxix	xlii
iv	xliii	xlv
v	Exod. iii	Exod. v
vi		
1 Leſſon.	Exod. ix	Exod. x
2 Leſſon.	Matth. xxvi	Heb. v. to v. 11
Eaſter day.		
1 Leſſon.	Exod. xii	Exod. xiv
2 Leſſon.	Rom. vi	Acts ii. v. 22
Sundays after Eaſter.		
The firſt.	Numb. xvi	Numb. xxii
ii	xxiii, xxiv	xxv
iii	Deut. iv	Deut. v
iv	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	xii	xiii
Whitſunday.		
1 Leſſon.	Deut. xvi. to v. 18	Iſai. xi
2. Leſſon.	Acts x. v. 34	Acts xix. to v. 21
Trinity Sunday.		
1 Leſſon.	Gen. i	Gen. xviii
2 Leſſon.	Matth. iii	1 John v.
Sundays after Trinity.		
The firſt.	Joſh. x	Joſh. xxiii
ii	Judg. iv	Judg. v
iii	1 Sam. ii	1 Sam. iii
iv	xii	xiii
v	xv	xvii
vi	2 Sam. xii	2 Sam. xix
vii	xxi	xxiv
viii	1 Kings xiii	1 Kings xvii
ix	xviii	xix
x	xxi	xxii
xi	2 Kings v	2 Kings ix
xii	x	xviii
xiii	xix	xxiii
xiv	Jerem. v	Jerem. xxii
xv	xxxv	xxxvi
xvi	Ezek. ii	Ezek. xiii
xvii	xiv	xviii
xviiii	xx	xxiv
xix	Dan. iii	Dan. vi
xx	Joel ii	Mic. vi
xxi	Hab. ii	Prov. i
xxii	Prov. ii	iii

Sundays after Trinity.	Mattins.	Evensong.
xxiii	xi	xii
xxiv	xiii	xiv
xxv	xv	xvi
xxvi	xvii	xix

¶ *Lessons proper for Holy-days.*

	Mattins.	Evensong.
S. Andrew.	Prov. xx	Prov. xxi
S. Thomas. the Apostle.	xxiii	xxiv
Nativity of CHRIST.		
1 Lesson.	Isai. ix. to v. 8.	Isai. vii. v. 10 to v. 17
2 Lesson.	Luke ii. to v. 15.	Titus iii. v. 4. to v. 9
S. Stephen.		
1 Lesson.	Pro. xxviii	Eccles. iv
2. Lesson.	Acts vi. v. 8. and c. vii. to v. 30	Acts vii. v. 30. to v. 9
S. John.		
1 Lesson.	Eccles. v	Eccles. vi.
2 Lesson.	Apoc. i	Apoc. xxii
Innocents day.	Jer. xxxi. to v. 18	Wisd. i
Circumcision.		
1 Lesson.	Gen. xvii	Deut. x. v. 12
2 Lesson.	Rom. ii	Colos. ii
Epiphany.		
1 Lesson.	Isai. lx	Isai. xlix
2 Lesson.	Luke iii. to v. xxiii	John ii. to v. 12
Conversion of S. Paul.		
1 Lesson.	Wisd. v	Wisd. vi
2 Lesson.	Acts xxii. to v. 22	Acts xxvi
Purification of the Virgin Mary.	Wisd. ix.	Wisd. xii
S. Matthias.	xix	Ecclus i
Annunciation of our Lady.	Ecclus ii	iii
Wednesday before Easter.		
1 Lesson.	Hos. xiii	Hos. xiv
2 Lesson.	John xi. v. 45	
Thursday before Easter.		
1 Lesson.	Dan. ix	Jere. xxxi
2 Lesson.	John xiii	

Good Friday.	Mattins.	Evensong.
1 Lesson.	Gen. xxii. to v. 20	Isai. liii
2 Lesson.	John xviii	1 Pet. ii
Easter Even.		
1 Lesson.	Zech. ix	Exod. xiii
2 Lesson.	Luke xxiii v. 50	Heb. iv.
Monday in Easter-week.		
1 Lesson.	Exod. xvi	Exod. xvii
2 Lesson.	Mat. xxviii	Acts iii
Tuesday in Easter-week.		
1 Lesson.	Exod. xx	Exod. xxxii
2 Lesson.	Luk. xxiv. to v. 13	1 Cor. xv
S. Mark.	Ecclus iv	Ecclus v
S. Philip and S. Jacob.		
1 Lesson.	vii	ix
2 Lesson.	John i. v. 43	
Ascension day.		
1 Lesson.	Deut. x.	2 King. ii
2 Lesson.	Luke xxiv. v. 44	Ephes. iv. to v. 17
Monday in Whitsun-week.		
1 Lesson.	Gen. xi. to v. 10	Num. xi. v. 16. to v. 30
2 Lesson.	1 Cor. xii	1 Cor. xiv. to v. 26
Tuesday in Whitsun-week.		
1 Lesson.	1 Sam. xix. v. 18	Deut. xxx.
2 Lesson.	1 Thess. v. v. 12. to v. 24	1 John iv. to v. 14
S. Barnabas.		
1 Lesson.	Ecclus x	Ecclus xii
2 Lesson.	Acts xiv	Acts xv. to v. 36
S. John Baptist.		
1 Lesson.	Malach. iii	Malach. iv
2 Lesson.	Matth. iii	Matth. xiv. to v. 13
S. Peter.		
1 Lesson.	Ecclus xv	Ecclus xix
2 Lesson.	Acts iii	Acts iv
S. James.	Ecclus xxi	Ecclus xxii
S. Bartholomew.	xxiv	xxix
S. Matthew.	Ecclus xxxv	Ecclus xxxviii

S. Michael.

S. Michael.	Mattins.	Evensong.
1 Lesson.	Gen. xxxii	Dan. x. v. 5
2 Lesson.	Acts xii. to v. 20	Jude v. 6. to v. 16
S. Luke.	Ecclus li	Job i
S. Simon and S Jude.	Job xxiv, xxv	xlii

All Saints.	Mattins.	Evensong.
1 Lesson.	Wisd. iii. to v. 10	Wisd. v. to v. 17
2 Lesson.	Hebr. xi. v. 33. and c. xii. to v. 7	Apoc. xix. to v. 17

¶ *Proper Psalms on certain days.*

	Mattins.	Evensong.
¶ Christmas-day.	Psal. xix	lxxxix
	xlv	cx
	lxxxv	cxxxii
¶ Ash-Wednesday.	vi	cii
	xxxii	cxxx
	xxxviii	cxliii
¶ Good-Friday.	xxii	lxix
	xl	lxxxviii
	liv	
¶ Easter-day.	ii	cxiii
	lvii	cxiv
	cxi	cxviii
¶ Ascension-day.	viii	xxiv
	xv	xlvii
	xxi	cviii
¶ Whitsunday.	xlviii	civ
	lxviii	cxlv

1. Isa. 50. Mor.
2. Luke 5.
1. John 3. Eue.
2. 1. Cor. 7.

The Kalendar.

JANUARY hath xxxj. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
2	1	♃	Kalend. Circumciſion of our Lord.				
	2	b	4 No.	Gen. 1.	Matth 1.	Gen. 2.	Rom. 1.
10	3	c	3 No.	3	2	4	2
	4	d	Pr. No.	5	3	6	3
18	5	e	Nonæ.	7	4	8	4
8	6	f	8 Id. Epiphany of our Lord.				
	7	g	7 Id.	9	5	12	5
16	8	♃	6 Id. Lucian, Prieſt and Martyr.	13	6	14	6
5	9		5 Id.	15	7	16	7
	10	c	4 Id.	17	8	18	8
13	11	d	3 Id.	19	9	20	9
2	12	e	Pr. Id.	21	10	22	10
	13	f	Idus. Hilary, Biſhop and Confeſ.	23	11	24	11
10	14	g	19 Kl. Febr.	25	12	26	12
	15	♃	18 Kl.	27	13	28	13
18	16	b	17 Kl.	29	14	30	14
7	17	c	16 Kl.	31	15	32	15
	18	d	15 Kl. Priſca, Rom. Virg. & Mart.	33	16	34	16
15	19	e	14 Kl.	35	17	37	1 Cor. 1.
4	20	f	13 Kl. Fabian B. of Rome, & M.	38	18	39	2
	21	g	12 Kl. Agnes Rom. Virg. & Mart.	40	19	41	3
12	22	♃	11 Kl. Vincent, Span. Deac. & M.	42	20	43	4
1	23	b	10 Kl.	44	21	45	5
	24	c	9 Kl.	46	22	47	6
9	25	d	8 Kl. Converſion of S. Paul.				
	26	e	7 Kl.	48	23	49	7
17	27	f	6 Kl.	50	24	Exod. 1.	8
6	28	g	5 Kl.	Exod. 2.	25	3	9
	29	♃	4 Kl.	4	26	5	10
14	30	b	3 Kl. K. Charles Martyr.	* 6	27	7	11
3	31	c	Prid. Kl.	8	28	9	12

Note, that * Exodus vj. is to be read onely to Verſ. 14.

The Kalendar.

FEBRUARY hath xxviij. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	d	Kalend.	Faſt.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
11	2	e	4 No.	Purif. of Mary the B. Virgin		2		14
19	3	f	3 No.		12	3	13	15
8	4	g	Pr. No.		14	4	15	16
	5	a	Nonæ.	Agatha a Sicilian V. & M.	16	5	17	2 Cor. 1
16	6	b	8 Id.		18	6	19	2
5	7	c	7 Id.		20	7	21	3
	8	d	6 Id.		22	8	23	4
13	9	e	5 Id.		24	9	32	5
3	10	f	4 Id.		33	10	34	6
	11	g	3 Id.		Levit. 18	11	Levit. 19	7
19	12	a	Pr. Id.		20	12	26	8
	13	b	Idus.		Num. 11	13	Num. 12	9
18	14	c	16 Kl. Mart.	Valentine Biſh. & Martyr.	13	14	14	10
7	15	d	15 Kl.		16	15	17	11
	16	e	14 Kl.		20	16	21	12
15	17	f	13 Kl.		22	Lu. 1. to 39	23	13
4	18	g	12 Kl.		24	1. 39	25	Galat. 1
	19	a	11 Kl.		27	2	30	2
12	20	b	10 Kl.		31	3	32	3
1	21	c	9 Kl.		35	4	36	4
	22	d	8 Kl.		Deut. 1	5	Deut. 2	5
9	23	e	7 Kl.	Faſt.	3	6	4	6
	24	f	6 Kl.	S. Matthias Apoſt. & Mart.		7		Epheſ. 1
17	25	g	5 Kl.		5	8	6	2
6	26	a	4 Kl.		7	9	8	3
	27	b	3 Kl.		9	10	10	4
14	28	c	Pr. Kl.		11	11	12	5
	29				13	Matth. 7	14	Rom. 12

MARCH

The Kalendar.

MAY hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
11	1	b	Kalend.	S. Philip & S. Jacob Apoſt.				Jude.
	2	c	6 No.	(& Mart.	1 King. 8	Acts 28	1 King. 9	Rom. 1
19	3	d	5 No.	Invention of the Croſs.	10	Matth. 1	11	2
8	4	e	4 No.		12	2	13	3
	5	f	3 No.		14	3	15	4
16	6	g	Pr. No.	S. John Evang. ante port Lat.	16	4	17	5
5	7	a	Nonæ.		18	5	19	6
	8	b	8 Id.		20	6	21	7
13	9	c	7 Id.		22	7	2 King. 1	8
2	10	d	6 Id.		2 King. 2	8	3	9
	11	e	5 Id.		4	9	5	10
10	12	f	4 Id.		6	10	7	11
	13	g	3 Id.		8	11	9	12
18	14	a	Pr. Id.		10	12	11	13
7	15	b	Idus.		12	13	13	14
	16	c	17 Kl. Junij		14	14	15	15
15	17	d	16 Kl.		16	15	17	16
4	18	e	15 Kl.		18	16	19	1 Cor. 1
	19	f	14 Kl.	Dunſtan Archb. of Cant.	20	17	21	2
12	20	g	13 Kl.		22	18	23	3
1	21	a	12 Kl.		24	19	25	4
	22	b	11 Kl.		Ezra 1	20	Ezra 3	5
9	23	c	10 Kl.		4	21	5	6
	24	d	9 Kl.		6	22	7	7
17	25	e	8 Kl.		9	23	Nehe. 1	8
6	26	f	7 Kl.	Auguſt. firſt Archb. of Cant.	Neh. 2	24	4	9
	27	g	6 Kl.	Ven. Bede Presbyter.	5	25	6	10
14	28	a	5 Kl.		8	26	9	11
3	29	b	4 Kl.	CHARLES II. Nat. & Ret.	10	27	13	12
	30	c	3 Kl.		Eſther 1	28	Eſther 2	13
11	31	d	Pr. Kl.		3	Mark 1	4	14

The Kalendar.

JUNE hath xxx. Days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend.	Nicomede Rom. Pr. & M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
19	2	f	4 No.		7	3	8	16
8	3	g	3 No.		9	4	Job 1	2 Cor. 1
16	4	A	Pr. No.		Job 2	5	3	2
5	5	b	Nonæ.	Boniface B. of Mentz, & M.	4	6	5	3
	6	c	8 Id.		6	7	7	4
13	7	d	7 Id.		8	8	9	5
2	8	e	6 Id.		10	9	11	6
	9	f	5 Id.		12	10	13	7
10	10	g	4 Id.		14	11	15	8
	11	A	3 Id.	S. Barnabas Apost. & M.				
18	12	b	Pr. Id.		16	12	17, 18	9
7	13	c	Idus.		19	13	20	10
	14	d	18 Kl. Julij		21	14	22	11
15	15	e	17 Kl.		23	15	24, 25	12
4	16	f	16 Kl.		26, 27	16	28	13
S. ; aft	17	g	15 Kl. Trin.	S. Alban Martyr. An. Dom. 1711	29	Luke 1	30	Galat. 1
12	18	A	14 Kl.		31	2	32	2
1	19	b	13 Kl.	(West-Sax.	33	3	34	3
	20	c	12 Kl.	Transl. of Edward K. of the	35	4	36	4
9	21	d	11 Kl.		37	5	38	5
	22	e	10 Kl.		39	6	40	6
17	23	f	9 Kl.	Fast.	41	7	42	Ephes. 1
6	24	g	8 Kl.	Nativity of S. John Baptist.				
	25	A	7 Kl.		Prov. 1	8	Prov. 2	2
14	26	b	6 Kl.		3	9	4	3
3	27	c	5 Kl.		5	10	6	4
	28	d	4 Kl.	Fast.	7	11	8	5
11	29	e	3 Kl.	S. Peter Apostle & Martyr.				
	30	f	Pr. Kl.		9	12	10	6

The Kalendar.

JULY hath xxxj. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	g	Kalend.	Prov. 11	Luke 13	Prov. 12	Philip. 1
8	2	a	6 No.	Viſitat. of the Bl. V. Mary.	13	14	14	2
	3	b	5 No.		15	15	16	3
6	4	c	4 No.	Tranſl. of S. Martin. B. & C.	17	16	18	4
	5	d	3 No.		19	17	20	Coloſ. 1
	6	e	Pr. No.		21	18	22	2
	7	f	None	Beckit...	23	19	24	3
	8	g	8 Id.		25	20	26	4
	9	a	7 Id.		27	21	28	1 Theſ. 1
	10	b	6 Id.		29	22	31	2
	11	c	5 Id.		Eccleſ. 1	23	Eccleſ. 2	3
	12	d	4 Id.		3	24	4	4
	13	e	3 Id.		5	John 1	6	5
	14	f	Pr. Id.		7	2	8	2 Theſ. 1
	15	g	Idus	Swithun, B. Winch. Tranſl.	9	3	10	2
	16	a	17 Kl. Aug.		11	4	12	3
	17	b	16 Kl.		Jerem. 1	5	Jerem. 2	1 Tim. 1
	18	c	15 Kl.		3	6	4	2, 3
	19	d	14 Kl.		5	7	6	4
	20	e	13 Kl.	Margaret, V. & M. Antioch.	7	8	8	5
	21	f	12 Kl.	S. Mary Magdalen.	9	9	10	6
	22	g	11 Kl.		11	10	12	2 Tim. 1
	23	a	10 Kl.		13	11	14	2
	24	b	9 Kl.	Faſt.	15	12	16	3
	25	c	8 Kl.	S. James Apoſtle & Martyr.		13		4
	26	d	7 Kl.	S. Anne, Mother to the Bl.	17	14	18	Titus 1
	27	e	6 Kl.	(Virg. Mary.	19	15	20	2, 3
	28	f	5 Kl.		21	16	22	Philem.
	29	g	4 Kl.		23	17	24	Hebr. 1
	30	a	3 Kl.		25	18	26	2
	31	b	Pr. Kl.		27	19	28	3

AUGUST

The Kalendar.

AUGUST hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
8	1	c	Kalend.	Lammas day.	Jere. 29	John 20	Jere. 30	Hebr. 4
16	2	d	4 No.		31	21	32	5
5	3	e	3 No.		33	Acts 1	34	6
	4	f	Pr. No.		35	2	36	7
13	5	g	Nonæ.		37	3	38	8
2	6	A	8 Id.	Transfigur. of our Lord.	39	4	40	9
	7	b	7 Id.	Name of Jeſus.	41	5	42	10
10	8	c	6 Id.		43	6	44	11
	9	d	5 Id.		45, 46	7	47	12
18	10	e	4 Id.	S. Laur. Archd. of R. & M.	48	8	49	13
7	11	f	3 Id.		50	9	51	James 1
	12	g	Pr. Id.		52	10	Lam. 1	2
15	13	A	Idus.		Lam. 2	11	3	3
4	14	b	19 Kl. Sept.		4	12	5	4
	15	c	18 Kl.		Ezek. 2	13	Ezek. 3	5
12	16	d	17 Kl.		6	14	7	1 Pet. 1
1	17	e	16 Kl.		13	15	14	2
	18	f	15 Kl.		18	16	33	3
9	19	g	14 Kl.		34	17	Dan. 1	4
	20	A	13 Kl.		Dan. 2	18	3	5
17	21	b	12 Kl.		4	19	5	2 Pet. 1
6	22	c	11 Kl.		6	20	7	2
	23	d	10 Kl.	Faſt.	8	21	9	3
14	24	e	9 Kl.	S. Bartholomew Ap. & M.		22		1 John 1
3	25	f	8 Kl.		10	23	11	2
	26	g	7 Kl.		12	24	Hoſea 1	3
11	27	A	6 Kl.		Hoſ. 2, 3	25	4	4
	28	b	5 Kl.	S. Auguſt. B. of Hippo. C.D.	5, 6	26	7	5
19	29	c	4 Kl.	Beheading of S. John Bapt.	8	27	9	2, 3 Joh.
8	30	d	3 Kl.		10	28	11	Jude
	31	e	Pr. Kl.		12	Matth. 1	13	Rom. 1

The Kalendar.

SEPTEMBER hath xxx. Days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	f	Kalend.	Giles, Abbot and Confeſſ.	Hoſ. 14	Matth. 2	Joel 1	Rom. 2
5	2	g	4 No.		Joel 2	3	3	3
	3	a	3 No.		Amos 1	4	Amos 2	4
13	4	b	Pr. No.		3	5	4	5
2	5	c	Nonæ.		5	6	6	6
	6	d	8 Id.		7	7	8	7
10	7	e	7 Id.	Enurchus Biſh. of Orleans.	9	8	Obadiah.	8
	8	f	6 Id.	Nativity of the B.V.Mary.	Jonah 1	9	Jon. 2, 3	9
18	9	g	5 Id.		4	10	Mich. 1	10
7	10	a	4 Id.		Mich. 2	11	3	11
	11	b	3 Id.		4	12	5	12
15	12	c	Pr. Id.		6	13	7	13
4	13	d	Idus.		Nah. 1	14	Nah. 2	14
	14	e	18 Kl. Octo.	Holy-Croſs day.	3	15	Hab. 1	15
12	15	f	17 Kl.		Hab. 2	16	3	16
1	16	g	16 Kl.		Zeph. 1	17	Zeph. 2	1 Cor. 1
	17	a	15 Kl.	Lambert. Biſh. and Mart.	3	18	Hagg. 1	2
9	18	b	14 Kl.		Hagg. 2	19	Zech. 1	3
	19	c	13 Kl.		Zech. 2, 3	20	4, 5	4
17	20	d	12 Kl.	Faſt.	6	21	7	5
6	21	e	11 Kl.	S. Matthew. Ap. Evan. & M.		22		6
	22	f	10 Kl.		8	23	9	7
14	23	g	9 Kl.		10	24	11	8
3	24	a	8 Kl.		12	25	13	9
	25	b	7 Kl.		14	26	Mal. 1	10
11	26	c	6 Kl.	S. Cyprian, Archb. of Carth.	Mal. 2	27	3	11
19	27	d	5 Kl.	(& Mart.	4	28	Tob. 1	12
	28	e	4		Tobit 2	Mark 1	3	13
8	29	f		S. Michael, and all Angels.		2		14
	30	g		S. Jerom, Pr. Conf. & Doct.	4	3	6	15

The Kalendar.

OCTOBER hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	g	9	Kalend.	Remigius Biſh. of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
5	2	b	6	No.		9	5	10	2 Cor. 1
13	3	c	5	No.		11	6	12	2
2	4	d	4	No.		13	7	14	3
	5	e	3	No.		Judeth 1	8	Judeth 2	4
10	6	f		Pr. No.	Faith, Virgin and Martyr.	3	9	4	5
	7	g		Nonæ.		5	10	6	6
18	8	g	8	Id.		7	11	8	7
7	9	b	7	Id.	S. Denys Areop. B. & M.	9	12	10	8
	10	c	6	Id.		11	13	12	9
15	11	d	5	Id.		13	14	14	10
4	12	e	4	Id.		15	15	16	11
	13	f	3	Id.	Tranſl. of K. Edward Conf.	Wiſd. 1	16	Wiſd. 2	12
12	14	g		Pr. Id.		3	Lu. 1. to 39	4	13
1	15	g		Idus.		5	1. 39	6	Galat. 1
	16	b	17	Kl. Nov.		7	2	8	2
9	17	c	16	Kl.	Etheldred Virg.	9	3	10	3
	18	d	15	Kl.	S. Luke Evangeliſt.		4		4
17	19	e	14	Kl.		11	5	12	5
6	20	f	13	Kl.		13	6	14	6
	21	g	12	Kl.		15	7	16	Epheſ. 1
14	22	g	11	Kl.		17	8	18	2
	23	b	10	Kl.		19	9	Ecclus 1	3
	24	c	9	Kl.		Ecclus 2	10	3	4
11	25	d	8	Kl.	Criſpin Mart.	4	11	5	5
	26	e	7	Kl.		6	12	7	6
19	27	f	6	Kl.	Faſt.	8	13	9	Phil. 1
8	28	g	5	Kl.	S. Simon & S. Jude A. & M.		14		2
	29	g	4	Kl.		10	15		3
16	30	b	3	Kl.		12	16		4
5	31	c		Pr. Kl.	Faſt.	14	17		ol. 1

The Kalendar.

NOVEMBER hath xxx. Days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
	1	d	Kalend.	All Saints day.	1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
13	2	e	4 No.		Ecclus 16	Luke 18	Eccclus 17	Coloſ. 2
2	3	f	3 No.		18	19	19	3
	4	g	Pr. No.		20	20	21	4
10	5	A	Nonæ.	Papiſts Conſpiracy.	22	21	23	1 Theſ. 1
	6	b	8 Id.	Leonard Confeſſor.	24	22	(a) 25	2
18	7	c	7 Id.		27	23	28	3
7	8	d	6 Id.		29	24	(b) 30	4
	9	e	5 Id.		31	John 1	32	5
15	10	f	4 Id.		33	2	34	2 Theſ. 1
4	11	g	3 Id.	S. Martin Biſh. and Confeſſ.	35	3	36	2
	12	A	Pr. Id.		37	4	38	3
12	13	b	Idus.	Britius Biſhop.	39	5	40	1 Tim. 1
1	14	c	18 Kl. Dec.		41	6	42	2, 3
	15	d	17 Kl.	Machutus Biſhop.	43	7	44	4
9	16	e	16 Kl.		45	8	(c) 46	5
	17	f	15 Kl.	Hugh Biſhop of Lincoln.	47	9	48	6
17	18	g	14 Kl.		49	10	50	2 Tim. 1
6	19	A	13 Kl.		51	11	Baruch 1	2
	20	b	12 Kl.	Edmund King and Martyr.	Baruch 2	12	3	3
14	21	c	11 Kl.		4	13	5	4
3	22	d	10 Kl.	Cecilia Virgin and Martyr.	6	14	Hiſtory of Suſanna.	Titus 1
	23	e	9 Kl.	S. Clement I. B. of R. & M.	Bell and the Dragon.	15	Iſaiah 1	2, 3
11	24	f	8 Kl.		Iſaiah 2	16	3	Philem.
19	25	g	7 Kl.	Catherine Virgin and Mart.	4	17	5	Hebr. 1
	26	A	6 Kl.		6	18	7	2
8	27	b	5 Kl.		8	19	9	3
	28	c	4 Kl.		10	20	11	4
16	29	d	3 Kl.	Faſt.	12	21	13	5
5	30	e	Pr. Kl.	S. Andrew Apoſt. & Mart.		Acts 1		6

Note, that (a) Ecclus 25. is to be read onely to verſ. 13. and (b) Ecclus 30. onely to verſ. 18. and (c) Ecclus 46. onely to verſ. 20.

DECEMBER

The Kalendar.

DECEMBER hath xxxj. Days.

The Moon hath xxx.

						MORNING Prayer.		EVENING Prayer.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	f	Kalend.			Isai. 14.	Acts 2.	Isai. 15.	Hebr. 7.
13	2	g	4 No.			16	3	17	8
2	3	A	3 No.			18	4	19	9
10	4	b	Pr. No.			20, 21	5	22	10
	5	c	Nonæ.			23	6	24	11
18	6	d	8 Id.	Nicolas B. of Myra in Lycia.		25	7. to v. 30	26	12
7	7	e	7 Id.			27	7. 30	28	13
	8	f	6 Id.	Concept. of the B. V. Mary.		29	8	30	James 1.
15	9	g	5 Id.			31	9	32	2
4	10	A	4 Id.			33	10	34	3
	11	b	3 Id.			35	11	36	4
12	12	c	Pr. Id.			37	12	38	5
1	13	d	Idus	Lucy, Virgin and Martyr.		39	13	40	1 Pet. 1.
	14	e	19 Kl. Jan.			41	14	42	2
9	15	f	18 Kl.			43	15	44	3
	16	g	17 Kl.	O Sapientia.		45	16	46	4
17	17	A	16 Kl.			47	17	48	5
6	18	b	15 Kl.			49	18	50	2 Pet. 1.
	19	c	14 Kl.			51	19	52	2
14	20	d	13 Kl.		Fast.	53	20	54	3
3	21	e	12 Kl.	S. Thomas Apostle & Mart.			21		1 John 1.
	22	f	11 Kl.			55	22	56	2
11	23	g	10 Kl.			57	23	58	3
	24	A	9 Kl.		Fast.	59	24	60	4
19	25	b	8 Kl.	Christmas day.					
8	26	c	7 Kl.	S. Stephen the first Martyr.					
	27	d	6 Kl.	S. John Apostle & Evang.					
16	28	e	5 Kl.	Innocents day.			25		5
5	29	f	4 Kl.			61	26	62	2 John.
	30	g	3 Kl.			63	27	64	3 John.
13	31	A	Pr. Kl.	Silvester Bishop of Rome.		65	28	66	Jude.

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts;

Together with the Days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts and Holy-days begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent-Sunday is always the neareſt Sunday to the Feast of S. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* Sunday is Nine / Eight / Seven / Six weeks before *Easter*.

Rogation-Sunday, *Aſcenſion*-day, *Whitſunday*, *Trinity*-Sunday is Five weeks / Forty days / Seven weeks / Eight weeks after *Easter*.

A Table of all the Feasts that are to be obſerved in the Church of *England* through the year.

All Sundays in the year.

The days of the Feasts of

- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of St. *Paul*.
- The Purification of the Bleſſed Virgin.
- St. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- St. *Mark* the Evangeliſt.
- St. *Philip* and St. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of St. *John Baptiſt*.
- St. *Peter* the Apoſtle.

Monday and Tueſday in *Easter*-week.

The days of the Feasts of

- St. *James* the Apoſtle.
- St. *Bartholomew* the Apoſtle.
- St. *Matthew* the Apoſtle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangeliſt.
- St. *Simon* and St. *Jude* the Apoſtles.
- All Saints.
- St. *Andrew* the Apoſtle.
- St. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangeliſt.
- The Holy Innocents.

Monday and Tueſday in *Whitſun*-week.

A Table of the Vigils, Faſts, and days of Abſtinence, to be obſerved in the year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Easter*-day.
- *Aſcenſion*-day.
- *Pentecoſt*.
- St. *Matthias*.

The Evens or Vigils before.

- St. *John Baptiſt*.
- St. *Peter*.
- St. *James*.
- St. *Bartholomew*.
- St. *Matthew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- St. *Thomas*.
- All Saints.

Note, that if any of theſe Feaſt-days fall upon a Munday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Faſting or Abſtinence.

I. The Forty days of Lent.

II. The Ember-days at the four Seaſons, being the Wedneſday, Friday, and Saturday after
- the Firſt Sunday in Lent.
- The Feaſt of Pentecoſt.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the year, except *Chriſtmas*-day.

Certain Solemn days, for which particular Services are appointed.

1. The Fifth day of *November*, being the day of the Papiſts Conſpiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A TABLE of the Moveable Feasts calculated for Fourty Years.

The year of our LORD.	The Golden Number.	The Epact.	The Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent-Sunday.
1661	9	9	F	4	Febr. 10	Febr. 27	April 14	May 19	May 23	June 2	24	Dec. 1
1662	10	20	E	2	Jan. 26	12	Mar. 30	4	8	May 18	26	Nov. 30
1663	11	1	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1664	12	12	CB	4	7	Febr. 24	10	15	19	May 29	24	27
1665	13	23	A	2	Jan. 22	8	Mar. 26	April 30	4	14	27	Dec. 3
1666	14	4	G	5	Febr. 11	28	April 15	May 20	24	June 3	24	2
1667	15	15	F	3	3	20	7	12	16	May 26	25	1
1668	16	26	ED	1	Jan. 19	5	Mar. 22	April 26	April 30	10	27	Nov. 29.
1669	17	7	C	4	Febr. 7	24	April 11	May 16	May 20	30	24	28
1670	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	6	Febr. 19	March 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	GF	4	4	Febr. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1674	3	3	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1675	4	14	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1676	5	25	BA	2	23	9	Mar. 26	April 30	4	14	27	Dec. 3
1677	6	6	G	5	Febr. 11	28	April 15	May 20	24	June 3	24	2
1678	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	5	Febr. 16	March 5	April 20	25	29	June 8	23	Nov. 30
1680	9	9	DC	4	8	Febr. 25	11	16	20	May 30	24	28
1681	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5	Febr. 12	March 1	16	21	25	June 4	24	Dec. 3
1683	12	12	G	4	4	Febr. 21	8	13	17	May 27	25	2
1684	13	23	FE	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1685	14	4	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1686	15	15	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1687	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
1688	17	7	AG	5	Febr. 12	March 1	April 15	20	24	June 3	24	Dec. 2
1689	18	18	F	2	Jan. 27	Febr. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5	Febr. 16	March 5	April 20	25	29	June 8	23	Nov. 30
1691	1	11	D	4	8	Febr. 25	12	17	21	May 31	24	29
1792	2	22	CB	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5	Febr. 12	March 1	April 16	21	25	June 4	24	Dec. 3
1694	4	14	G	4	4	Febr. 21	8	13	17	May 27	25	2
1695	5	25	F	1	Jan. 20	6	Mar. 24	April 28	2	12	27	1
1696	6	6	ED	4	Febr. 9	26	April 12	May 17	21	31	24	Nov. 29
1697	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1698	8	28	B	6	Febr. 20	March 9	24	29	June 2	June 12	22	27
1699	9	9	A	4	5	Febr. 22	9	14	May 18	May 28	25	Dec. 3.
1700	10	20	GF	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note that the Supputation of the year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

¶ To

¶ To find *Eaſter* for ever.

The Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	Mar. 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	Mar. 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	Mar. 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	Mar. 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	Mar. 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	Mar. 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ WHen ye have found the Sunday-Letter in the uppermoſt Line, guide your eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Moneth, and what day of the Moneth *Eaſter* falleth that year. But note, that the name of the Moneth is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables, by deſcent, but collateral.

The ORDER

FOR

MORNING and EVENING PRAYER

Daily to be ſaid and uſed throughout the year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel, or Chancel; Except it ſhall be otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that ſuch Ornaments of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe, as were in this Church of *England* by the Authority of Parliament, in the ſecond year of the Reign of King *Edward* the Sixth.

THE

THE ORDER FOR Morning Prayer,

Daily throughout the Year.

¶ At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. Ezek. 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. Pſal. 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. Pſal. 51. 9.

The Sacrifices of God are a broken ſpirit: a broken, and a contrite heart, O God, thou wilt not deſpiſe. Pſal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Joel 2. 13.

Morning Prayer.

Dan. 9. 9, 10. To the Lord our God belong mercies, and forgiveneſs, though We have rebelled againſt him: neither have We obeyed the voice of the Lord our God, to walk in his laWs Which he ſet before us.

Jer. 10. 24. O Lord, correct me, but With judgment; not in thine anger, leſt thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luk. 15. 18, 19. I Will ariſe and go to my Father, and Will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more Worthy to be called thy ſon.

Pſal. 143. 2. Enter not into judgment With thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1 S. John 1. 8, 9. If We ſay that We have no ſin, We deceive our ſelves, and the truth is not in us. But, if We confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknoWledge and confeſs our manifold ſins and Wickedneſs, and that We ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them With an humble, loWly, penitent, and obedient heart, to the end, that We may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although We ought at all times humbly to acknoWledge our ſins before God, yet ought We moſt chiefly ſo to do, When We aſſemble, and meet together, to render thanks for the great benefits that We have received at his hands, to ſet forth his moſt Worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things Which are requiſite and neceſſary, as Well for the body as the ſoul. Wherefore I pray, and beſeech you as many as are here preſent, to accompany me With a pure heart, and humble voice unto the throne of the heavenly grace, ſaying after me.

Morning Prayer.

¶ A general Confeſsion to be ſaid of the whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſsion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ The people ſhall anſwer here, and at the end of all other Prayers,

Amen.

Morning Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here, all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then

Morning Prayer.

¶ Then ſhall be ſaid, or ſung this Pſalm following: Except on Eaſter day, upon which another Anthem is appointed: and on the Nineteenth day of every moneth it is not to be read here, but in the ordinary courſe of the Pſalms.

Venite, exultemus Domino. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderneſs;

When your Fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Morning Prayer.

¶ Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, ſhall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day) He that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh the Hymn, called *Te Deum laudamus*, daily throughout the year.

¶ Note that before every Leſſon the Miniſter ſhall ſay, *Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter, of ſuch a Book:* And after every Leſſon, *Here endeth the Firſt, or the Second Leſſon.*

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven, and Earth are full of the Majeſty: of thy Glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The Holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and onely Son;

Alſo

Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgins Womb.
When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God: in the Glory of the Father.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnifie thee;
And we worship thy Name: ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia opera Domini.*

O All ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.
O ye Waters, that be above the Firmament, bless ye the Lord: praise him, and magnifie him for ever.
O all ye Powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Sun, and Moon, bless ye the Lord: praise him, and magnifie him for ever.

Morning Prayer.

O ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showrs, and Dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye Fire, and Heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winter, and Summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye Dews, and Frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye Frost, and Cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye Ice, and Snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye Nights, and Days, bless ye the Lord: praise him, and magnifie him for ever.

O ye Light, and Darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains, and Hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye Wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye Seas, and Flouds, bless ye the Lord: praise him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Beasts, and Cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye Children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

Morning Prayer.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy, and humble Men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; Except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. *John Baptists* day.

Benedictus. S. Luke j. 68.

BLessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness, and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To

Morning Prayer.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or this Pſalm, *Jubilate Deo.*

Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not We our ſelves, We are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then ſhall be ſung, or ſaid the Apoſtles Creed, by the Miniſter, and the people ſtanding: Except onely ſuch days as the Creed of St. *Athanaſius* is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third

third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

℣ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

OUr Father, Which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Morning Prayer.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.

¶ The ſecond Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The

Morning Prayer.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires, and places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

Morning Prayer.

¶ A Prayer for the Royal Family.

The Elector of Brunswick.
Mary, Katherine Queen Dowager, Mary Princess of Orag. Princess Anne of Denmark. Princess Sophia.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless ~~our gracious Queen CATHERINE, Mary the Queen Mother, James Duke of York,~~ and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of St. *Chrysostom.*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the year.

THE

THE ORDER FOR Evening Prayer,

Daily throughout the Year.

¶ At the beginning of Evening Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. Psal. 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psal. 51. 9.

The Sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise. Psal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

Evening Prayer.

Dan. 9. 9, 10. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Jer. 10. 24. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luk. 15. 18, 19. I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. John 1. 8, 9. If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble, and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray, and beseech you as many as are here present, to accompany me with a pure heart, and humble voice unto the throne of the heavenly grace, saying after me.

Evening Prayer.

¶ A general Confeſsion to be ſaid of the whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſsion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, Who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. Amen.

¶ Then

Evening Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here, all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then

Evening Prayer.

¶ Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that, *Magnificat* (or the Song of the bleſſed Virgin *Mary*) in Engliſh as followeth.

Magnificat. S. Luke 1.46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or elſe this Pſalm; Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalms.

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew

Evening Prayer.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, *Nunc dimittis* (or the Song of *Simeon*) in English, as followeth.

Nunc dimittis. S. Luke 2.29.

LOrd, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm; Except it be on the Twelfth day of the moneth.

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let

Evening Prayer.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be said or sung the Apostles Creed by the Minister and the people standing.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgivenes of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Evening Prayer.

Miniſter.

℣ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

OUr Father, Which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King. Queen.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then

Evening Prayer.

¶ Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils; as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.

¶ The ſecond Collect at Evening Prayer.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. Amen.

¶ The third Collect for aid againſt all perils.

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jeſus Chriſt. Amen.

¶ In Quires, and places where they ſing, here followeth the Anthem.

¶ A Prayer for the Kings Majeſty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, Who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King CHARLES, and ſo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. Amen.

K: Wm proc: Feb: 13: 88/89

¶ A

Evening Prayer.

¶ A Prayer for the Royal Family.

ALmighty God, the fountain of all goodnes, we humbly beseech thee to bless our gracious Queen CATHERINE, ~~Mary the Queen-Mother,~~ James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of St. *Chrysostom.*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the year.

THE

¶ Upon these Feasts; *Christmas*-day, the *Epiphany*, Saint *Matthias*, *Easter*-day, *Ascension*-day, *Whitsunday*, Saint *John Baptist*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and Saint *Jude*, Saint *Andrew*, and upon *Trinity*-Sunday, shall be sung or said at Morning Prayer, in stead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of Saint *Athanasius*, by the Minister and People standing.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. *Quicunque vult.*

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as We are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore, that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that We believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect

S. Athanaſius.

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Here followeth the Litany or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays and Fridays, and at other times, when it ſhall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From

The Litany.

From lightning, and tempest; from plague, pestilence, and famine; from battel, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant ~~CHARLES~~ our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve ~~our gracious Queen CATHERINE~~, Mary the Queen-Mother, James ~~Duke of York~~, and all the Royal Family;

We beseech thee to hear us, good Lord.

That

The Litany.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and to keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick

perſons

persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: We beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then

The Litany.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

℣ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, Whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man Worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, We have heard With our ears, and our fathers have declared unto us the noble Works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it Was in the beginning, is now, and ever ſhall be: World Without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully

The Litany.

Pitifully behold the ſorrows of our hearts.
Mercifully forgive the ſins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchſafe to hear us, O Chriſt.
Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

¶ A Prayer of St. *Chryſoſtom*.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this World knowledge of thy truth, and in the World to come life everlaſting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

Here endeth the Litany.

PRAYERS and THANKSGIVINGS
UPON
SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, We beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the World, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most

most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to Whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

¶ Or this.

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

¶ In the time of War and Tumults.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. Amen.

¶ In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the Wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing,

ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. Amen.

¶ In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choiſe of fit perſons to ſerve in the ſacred miniſtery of thy Church. And to thoſe, which ſhall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. Amen.

¶ Or this.

ALmighty God, the giver of all good gifts, Who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe, who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the High Court of Parliament, to be read during their Seſsion.

MOſt gracious God, We humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and Welfare of our Soveraign, and his Kingdoms; that all

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all things may be ſo ordered and ſetled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy Whole Church, We humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. Amen.

¶ A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.

O God the creator and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou Wouldeſt be pleaſed to make thy Ways known unto them, thy ſaving health unto all nations. More eſpecially We pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all Who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally We commend to thy fatherly goodneſs all thoſe Who are any Ways afflicted, or diſtreſſed in mind, body, or eſtate, [* eſpecially thoſe for whom our prayers are deſired] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this We beg for Jeſus Chriſt his ſake. Amen.

* This to be ſaid when any deſire the prayers of the congregation.

¶ A Prayer that may be ſaid after any of the former.

O God, Whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though We be tied and bound With the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. Amen.

THANKS-

THANKSGIVINGS.

¶ A general Thanksgiving.

ALmighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the World by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And We beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that We may shew forth thy praise, not onely With our lips, but in our lives, by giving up our selves to thy service, and by Walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to Whom With thee and the holy Ghost be all honour and glory, World without end. Amen.

* This to be said when any that have been prayed for, desire to return praise.

¶ For Rain.

O God our heavenly Father, Who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it When it Was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For

Thanksgivings.

¶ For fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For peace and deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the World may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments,

and

and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. Amen.

¶ For deliverance from the Plague, or other common Sickneſs.

O Lord God, Who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs, our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith We lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

¶ The

THE COLLECTS, EPISTLES, AND GOSPELS,

To be used throughout the Year.

¶ Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt Rom. xiii. 8.

not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

The Gospel.

S. Matth. xxi. 1. When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple,

temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle.

WHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost. Rom. xv. 4.

Advent Sunday iij.

The Gospel.

S. Luk. xxi. 25. AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things, which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle.

1 Cor. iv. 1. LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified;

justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel.

NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. S. Matth. xi. 2.

The fourth Sunday in Advent.

The Collect.

OLord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, World without end. Amen.

Advent Sunday iv.

The Epiſtle.

Phil. iv. 4. REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel.

S. John i. 19. THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The

¶ The NATIVITY of our LORD, or the Birth-day of *CHRIST*, commonly called *Chriſtmas-day*.

The Collect.

ALmighty God, Who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that We being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, Who liveth and reigneth with thee, and the ſame Spirit, ever one God, World without end. Amen.

The Epiſtle.

GOd, Who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, Whom he hath appointed heir of all things, by Whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, When he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto Which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I Will be to him a Father, and he ſhall be to me a Son? And again, When he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy Heb. i. 1.

thy God hath anointed thee with the oyl of gladnes above thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel.

S. John i. 1. IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darknes, and the darknes comprehended it not. There was a man sent from God, whose name was John. The same came for a witnes, to bear witnes of the light, that all men through him might believe. He was not that light, but was sent to bear witnes of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. STEPHEN'S day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our per-

persecuters, by the example of thy first Martyr Saint Stephen, who prayed for his murtherers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our onely Mediatour and Advocate. Amen.

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle.

STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Act. vii. 55.

The Gospel.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous bloud shed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. S. Matth. xxiii. 34.

S. John

S. John.

S. John the Evangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. John i. 1. THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the bloud of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The

Innocents.

The Gospel.

JEsus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. S. John xxi. 19.

The Innocents day.

The Collect.

OAlmighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, We may glorifie thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle.

ILooked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before Rev. xiv. 1.

before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel.

S. Matth. ii. 13. THE angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ,

Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle.

NOw I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutours and governours, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulnes of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. iv. 1.

The Gospel.

THe birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus. S. Matth. i. 18.

Circumcision.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, We may in all things obey thy blessed Will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Rom. iv. 8. BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision onely, or upon the uncircumcision also? For We say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The

Epiphany.

The Gospel.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. S. Luke ii. 15.

¶ The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) Ephes. iii. 1.

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, What is the fellowship of the mystery, Which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold Wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness, and access with confidence by the faith of him.

The Gospel.

S. Matth. ii. 1. When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw

saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

LOrd, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another. Rom. xii. 1. 6.

Epiph. Sunday j.

The Gospel.

S. Luk. ii. 41. NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xii. 6. HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth,

exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. S. John ii. 1. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine: Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The

Epiph. Sunday iij.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xii. 16. BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel.

S. Matth. viij. 1. WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

When

Epiph. Sunday iv.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature We cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

LEt every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Rom. xiii. 1.

The

Epiph. Sunday v.

The Gospel.

S.Mat.viij. 23. AND when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befalln to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

LORD, we beseech thee to keep thy Church and houshold continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The

Epiph. Sunday vj.

The Epiſtle.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the Word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him. Col. iii. 12.

The Goſpel.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn. S. Matth. xiij. 24.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may puri-

rise our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. Amen.

The Epistle.

1 S. Joh. iii. 1. BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel.

S. Matth. xxiv. 22. THen if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the West: so shall also the coming of the Son of man be. For whersoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkned,

and

and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. Amen.

The Epiſtle.

NOw ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away. 1 Cor. ix. 24.

The Goſpel.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtand- S. Mat. xx. 1.

ing idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant, that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen.

Sexageſima.

The Epiſtle.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I fourty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not. 2 Cor. xi. 19.

The Goſpel.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable; A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, S. Luk. viii. 4.

and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this; The ſeed is the Word of God. Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the Word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the Word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee: Grant this for thine onely Son Jeſus Chriſts ſake. Amen.

The Epiſtle.

1 Cor. xiii. 1. Though I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body

body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood & commanded him to be brought unto him: and when he was come near, S. Luke xviij. 31.

he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle.

Joel ij. 12. TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The

Lent Sunday j.

The Gospel.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. S. Matth. vi. 16.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

The Epistle.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, 2 Cor. vi. 1.

kindnes, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousnes on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold We live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel.

S.Mat.iv.1. THen was Jesus led up of the spirit into the wildernes, to be tempted of the devil. And when he had fasted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The

Lent Sunday ij.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, Who ſeeſt that We have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that We may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments We gave you by the Lord Jeſus. For this is the Will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as We alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit. 1 Theſ. iv. 1.

The Goſpel.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a Woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt S. Matth. xv. 21.

lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. v.1. BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things

that

that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

JEsus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondred. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand: because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out: therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the Word of God and keep it. S. Luke xj. 14.

The

Lent Sunday iv.

The fourth Sunday in Lent.

The Collect.

GRant, We beseech thee, Almighty God, that We, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle.

Gal. iv. 21. TEll me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. Now We, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, What saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, We are not children of the bond-woman, but of the free.

The Gospel.

S. Joh. vi. 1. JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was

Lent Sunday v.

was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall We buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle.

CHrist being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth Heb. ix. 11.

fieth to the purifying of the flesh; how much more shall the bloud of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel.

S. John viij. 46. JEsus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I séek not mine own glory; there is one that séeketh and judgeth. Verily verily I say unto you, If a man kéep my saying, he shall never sée death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and kéep his saying. Your father Abraham rejoyced to sée my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The

Sunday before Easter.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that We may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

LEt this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ij. 5.

The Gospel.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us: see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. S. Matth. xxvij. 1.

selfe. And the chiefe priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chiefe priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chiefe priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person:

son: see ye to it. Then answered all the people, and said, His bloud be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the crosse. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the crosse, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto

the ninth hour. And about the ninth hour Jesus cried With a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, When they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it With vineger, and put it on a reed, and gave him to drink. The rest said, Let be, let us see Whether Elias will come to save him. Jesus, When he had cried again With a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were With him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle.

Isai. lxiij. 1. WHo is this that cometh from Edom, With dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention

mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodnes towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep, as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to erre from thy ways? and hardned our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them, they were not called by thy Name.

Munday before Easter.

The Gospel.

S. Mar. xiv. 1. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he said unto them: and they made ready the passover. And in the evening he cometh with the twelve.

And

And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye

enter into temptation: The ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief Prieſts, and the Scribes, and the Elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high Prieſt, and cut off his ear. And Jeſus anſwered, and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus away to the high Prieſt, and with him were aſſembled all the chief Prieſts, and the Elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. And the chief Prieſts, and all the councel ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high Prieſt ſtood up in the midſt, and asked Jeſus, ſaying,

saying, Answerest thou nothing? what is it which these witnes against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any farther witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will Isai. 1. 5.

contend

contend with me: Let us stand together; who is mine adversary: let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me: Lo, they shall all wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light: let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

S. Mark xv. 1. AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole councel, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews: And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing: behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews: (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews: And they cried out again, Crucifie him. Then Pilate said unto them, Why, What evil hath he done: and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them,

them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: And began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, Wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the crosse. Likewise also the chief Priests mocking, said among themselves, with the Scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the crosse, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus

cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle.

Heb. ix. 16. WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without bloud: For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with bloud both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with bloud; and without shedding of bloud is no remission. It was therefore necessary that the paterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The

Wedn. before Easter.

The Gospel.

NOw the feast of unleavened bread drew nigh, S.Luk.xxij. 1.
Which is called the passover. And the chief Priests and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was

determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from

from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept

bitterly. And the men that held Jeſus, mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their councel, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo ask you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle.

1 Cor. xi. 17. IN this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance

brance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth, and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a King. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilæ to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts, and ſcribes ſtood and vehemently accuſed him. And Herod with his S. Luke xxiii. 1.

his men of War ſet him at naught, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity betwæn themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas, (who for a certain ſedition made in the city, and for murder was caſt in priſon.) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, Weep not for me, but Weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a græn træ, what ſhall be done in the dry? And there were

alſo

alſo two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkned, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good

Good Friday.

Good Friday.

The Collects.

ALmighty God, We beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with thee and the holy Ghost, ever one God, World without end. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which We offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth With thee and the holy Spirit, one God, World without end. Amen.

The Epistle.

Heb. x. 1. THe law having a shadow of good things to come, and not the very image of the things, can never With those sacrifices Which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made

made of sins every year. For it is not possible that the bloud of bulls and of goats should take away sins: Wherefore When he cometh into the World, he saith, Sacrifice and offering thou Wouldest not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is Written of me) to do thy Will, O God. Above, When he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou Wouldest not, neither hadst pleasure therein, Which are offered by the law: Then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the second. By the Which Will We are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring, and offering oftentimes the same sacrifices, Which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the holy Ghost also is a Witness to us: For after that he had said before, This is the covenant that I will make With them after those days, saith the Lord, I will put my laws into their hearts, and in their minds Will I Write them; and their sins and iniquities Will I remember no more. Now Where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the bloud of Jesus, by a new and living Way, Which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near With a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed With pure Water. Let us hold fast the profession of our faith, Without Wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good Works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another:

ther: and so much the more, as ye see the day approaching.

The Gospel.

S. John xix. 1. PIlate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail King of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: Whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The chief priests answered,

We

Good Friday.

We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they

might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom
37 they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S.Pet. iij. 17. IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

The

Easter day.

The Gospel.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch. S. Matth. xxvij. 57.

Easter day.

¶ At Morning Prayer, in stead of the Psalm, *O come let us*, &c. these Anthems shall be sung or said.

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vj. 9.

Easter day.

1 Cor. xv. 20. CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be; World without end. Amen.

The Collect.

ALmighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help We may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with thee, and the holy Ghost, ever one God, World without end. Amen.

The Epistle.

Col. iij. 1. IF ye then be risen with Christ, seek those things which are above, Where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime When ye lived in them.

The

Easter Munday.

The Gospel.

THe first day of the Week cometh Mary Magdalene early, When it Was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and We know not Where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that Was about his head, not lying With the linen clothes, but Wrapped together in a place by it self. Then went in also that other disciple Which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. S. Joh. xx. 1.

Munday in Easter week.

The Collect.

ALmighty God, Who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help We may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth With thee and the holy Ghost, ever one God, World without end. Amen.

Easter Munday.

For the Epistle.

Acts x. 34. PEter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousnes, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witnes, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel.

S. Luke xxiv. 13. BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth,

reth, who was a Prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Easter Tuesday.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.

For the Epistle.

Acts xiii. 26. MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no

no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your dayes, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. S. Luke xxiv. 36.

Easter Sunday j.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. John v. 4. WHatsoever is born of God, overcometh the World; and this is the victory that overcometh the World, even our faith. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? This is he that came by Water and blood, even Jesus Christ; not by Water only, but by Water and blood: and it is the Spirit that beareth Witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear Witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the Witness of men, the Witness of God is greater: for this is the Witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the Witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel.

S. John xx. 19. THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he

he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 S. Pet. ij. 19.

The

Easter Sunday iij.

The Gospel.

S. John x. 11. JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, Who shewest to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

1 S. Pet. ij. 11. DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the Will of God, that with well-doing ye may put

to

to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

JEsus said to his disciples, A little While and ye shall not see me; and again, a little While and ye shall see me, because I go to the Father. S. John xvj. 16. Then said some of his disciples among themselves, What is this that he saith unto us, A little While and ye shall not see me; and again, a little While and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little While? We cannot tell What he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little While and ye shall not see me; and again, a little While and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the World shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A Woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the World. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

OAlmighty God, Who alone canst order the unruly Wills and affections of sinful men; Grant unto thy people, that they may love the thing Which thou commandest, and desire that Which thou dost promise; that so among the sundry and manifold changes of the World, our hearts may surely there be fixed, Where true joys are to be found, through Jesus Christ our Lord. Amen.

Easter Sunday iv.

The Epistle.

S. Jam. j. 17. EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variablenes, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousnes of God. Wherefore lay apart all filthines and superfluity of naughtines, and receive with meekenes the ingrafted word, which is able to save your souls.

The Gospel.

S. John xvi. 5. JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheles, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousnes, and of judgment: Of sin; because they believe not on me: Of righteousnes; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The

Easter Sunday v.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

BE ye doers of the word, and not hearers onely, S. Jam. j. 22. deceiving your own selves. For if any be a hearer of the word, and not a doer; he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel.

VErily verily I say unto you, Whatsoever S. John xvj. 23. ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from

the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

For the Epiſtle.

Acts 1. THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the holy Ghoſt, not many days hence. When they therefore were come together, they asked

of

of him, ſaying, Lord, Wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following. S. Mark xvj. 14.

Sunday after Aſcenſion.

Sunday after Aſcenſion day.

The Collect.

O God the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs, but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

1 S. Pet. iv. 7. THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things, have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel.

S. John xv. 26. and part of the xvi. Chapter. WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me: but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſun-

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. Amen.

For the Epiſtle.

WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a rushing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the Wonderful works of God. Acts ij. 1.

The

Whitſunday.

The Goſpel.

S. John xiv. 15. JEſus ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater then I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Whitſun Munday.

Munday in Whitſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. Amen.

For the Epiſtle.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons: but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak Acts x. 34.

ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid Water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel.

S. John iij. 16. GOd ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. Amen.

For the Epiſtle.

Acts viij. 14. WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. (For as yet

yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

VErily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. S. John x. 1.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, Who livest, and reignest one God world without end. Amen.

Trinity Sunday.

For the Epistle.

Rev. iv. 1. AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The

Trinity Sunday.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witnes. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life. S. John iij. 1.

Trinity Sunday j.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. John iv. 7. BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love: We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath

hath not ſeen: And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel.

THere was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain begger named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, betweeen us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead. S. Luke xvj. 19.

Trinity Sunday ij.

The ſecond Sunday after Trinity.

The Collect.

O Lord, Who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, We beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John iij. 13. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive We the love of God, becauſe he laid down his life for us: and We ought to lay down our lives for the brethren. But Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby We know that We are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have We confidence towards God. And whatſoever We aſk, We receive of him, becauſe We keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that We ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby We know that he abideth in us, by the Spirit which he hath given us.

The

Trinity Sunday iij.

The Goſpel.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper. S. Luk. xiv. 16.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

ALl of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour. Whom reſiſt 1 S. Pet. v. 5.

reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the World. But the God of all grace, Who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel.

S. Luk. xv. 1. THen drew near unto him all the Publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you, having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he laieth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. Amen.

The

Trinity Sunday iv.

The Epistle.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not onely they, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body. Rom. viij. 18.

The Gospel.

B E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. S. Luke vj. 36.

The

Trinity Sunday v.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this World may be so ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. iij. 8. BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel.

S. Luk. v. j. IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, We have toiled all the night, and have taken nothing; nevertheless at thy Word I will let down

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the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epistle.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more, death hath Rom. vj. 3.

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no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel.

S. Matt. v. 20. JEsus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the councel: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The

Trinity Sunday vij.

The Epiſtle.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: For as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For When ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. Rom. vj. 19.

The Goſpel.

I N thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From Whence can a man ſatisfie theſe men With bread here in the Wilderneſs? And he aſked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them; and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat and were filled: And they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand. And he ſent them away. S. Mark viij. 1.

The

Trinity Sunday x.

The Gospel.

S. Luke vj. 1. JEsus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The

Trinity Sunday X.

The Epiſtle.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will. 1 Cor. xij. 1.

The Goſpel.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knewеſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple. S. Luk. xix. 41.

Trinity Sunday xj.

The eleventh Sunday after Trinity.

The Collect.

O God, Who declareſt thy Almighty power, moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Cor. xv. 1. BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day, according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The

Trinity Sunday xij.

The Goſpel.

JEſus ſpake this parable unto certain Which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the Week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted. S. Luke xviij. 9.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. Amen.

The Epiſtle.

SUch truſt have we through Chriſt to Godward. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration 2 Cor. iij. 4.

of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousnes exceed in glory.

The Gospel.

S. Mar. vij. 31. JEsus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his finger into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose onely gift it cometh, that thy faithful people doe unto thee true and laudable service; Grant, We beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle.

Gal. iij. 16. NOw Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then

serveth

serveth the law: It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one; but God is one. Is the law then against the promises of God: God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel.

B Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. S. Luke x. 23. And behold, a certain lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life: He said unto him, What is written in the law: How readest thou: And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour: And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more,

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when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. v. 16. SAy then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh with the affections and lusts.

The Gospel.

S. Luke xvij. 11. AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And

when

when he saw them, he said unto them, Go and shew yours selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, onely lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. Gal. vj. 11.

Trinity Sunday xvj.

The Gospel.

S. Matth. vj. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can adde one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithall shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousnes, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnes, through Jesus Christ our Lord. Amen.

The

Trinity Sunday xvj.

The Epiſtle.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, What is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen. Epheſ. iij. 13.

The Goſpel.

AND it came to paſs the day after, that Jeſus went into a city called Nain, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the biere, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God had viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. S. Luke vij. 11.

The

Trinity Sunday xvij.

The ſeventeenth Sunday after Trinity.

The Collect.

LORD, We pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good Works, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Epheſ. iv. 1. THerefore the priſoner of the Lord, beſeech you that ye Walk Worthy of the vocation Wherewith ye are called, With all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, Who is above all, and through all, and in you all.

The Goſpel.

S. Luke xiv. 1. IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him Who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a Wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend,

Friend, go up higher: then shalt thou have Worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the World, the flesh, and the devil, and with pure hearts and minds to follow thee the onely God, through Jesus Christ our Lord. Amen.

The Epistle.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. j. 4.

The Gospel.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If S. Matth. xxij. 34.

Trinity Sunday xix.

David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. iv. 17. THis I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The

Trinity Sunday xx.

The Goſpel.

JEſus entred into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſie, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy ſins be forgiven thee. And, behold certain of the Scribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men. S. Matth. ix. 1.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

SEe then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God. Epheſ. v. 15.

Trinity Sunday xxj.

The Goſpel.

S. Matth. xxij. 1. JEſus ſaid, The kingdom of heaven is like unto a certain king, Who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them Who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But When the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they Who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And When the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. Amen.

The

Trinity Sunday xxj.

The Epiſtle.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the Whole armour of God, that ye may be able to ſtand againſt the Wiles of the devil. For we Wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this World, againſt ſpiritual Wickedneſs in high places. Wherefore take unto you the Whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about With truth, and having on the breaſtplate of righteouſneſs, and your feet ſhod With the preparation of the goſpel of peace: Above all, taking the ſhield of faith, Wherewith ye ſhall be able to quench all the fiery darts of the Wicked. And take the helmet of ſalvation, and the ſword of the Spirit, Which is the Word of God: Praying alWays With all prayer and ſupplication in the Spirit, and Watching thereunto With all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make knoWn the myſtery of the goſpel; for Which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak. Eph. vj. 10.

The Goſpel.

THere Was a certain noble man, Whoſe ſon Was ſick at Capernaum. When he heard that Jeſus Was come out of Judea into Galilee, he Went unto him, and beſought him, that he would come doWn, and heal his ſon; for he Was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and Wonders, ye Will not believe. The noble man ſaith unto him, Sir, come doWn ere my child die. Jeſus ſaith unto him, Go thy Way, thy ſon liveth. And the man believed the Word that Jeſus had ſpoken unto him, and he Went his Way. And as he Was noW going doWn, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour When he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the S. John. iv. 46.

father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, When he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. j. 3. I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel.

S. Matth. xviij. 21. PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ser-

ſervants. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents. But forasmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out and found one of his fellow-ſervants, which ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, which art the authour of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. Amen.

The

Trinity Sunday xxiv.

The Epistle.

Phil. iij. 17. BRethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel.

S. Matth. xxij. 15. THen went the Pharisees, and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

OLord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed:

Grant

Trinity Sunday xxiv.

Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. Amen.

The Epistle.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since We heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause We also, since the day We heard it, do not cease to pray for you, and to desire that ye might be filled With the knowledge of his Will in all Wisdom and spiritual understanding. That ye might Walk Worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing in the knowledge of God; strengthened With all might, according to his glorious power, unto all patience and long-suffering, With joyfulness; giving thanks unto the Father, Who hath made us meet to be partakers of the inheritance of the saints in light. Col. j. 3.

The Gospel.

WHile Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. (And Jesus arose, and followed him, and so did his disciples. And behold, a woman who was diseased With an issue of bloud twelve years, came behind him, and touched the hem of his garment: For she said Within her self, If I may but touch his garment, I shall be Whole. But Jesus turned him about, and When he saw her, he said, S. Matth. ix. 18.

said, Daughter, be of good comfort, thy faith hath made thee Whole. And the woman was made Whole from that hour.) And When Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle.

Jer. xxiij. 5. BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name Whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth Who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, Who brought up, and Who led the seed of the house of Israel out of the north-country, and from all countreys Whither I had driven them, and they shall dwell in their own land.

The

Trinity Sunday xxv.

The Goſpel.

WHen Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world. S. John vj. 5.

¶ If there be any moe Sundayes before Advent-Sunday, the ſervice of ſome of thoſe Sundayes that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.

Saint Andrews day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our ſelves obediently to fulfill thy holy commandments, through the ſame Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. x. 9. IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the Word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all

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the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel.

JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. S. Matth. iv. 18.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle.

NOw therefore ye are no more strangers and foreiners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in Ephes. ij. 19.

whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel.

S. John xx. 24. THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

Conversion of S. Paul.

For the Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Je- Acts ix. 1.

ſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel.

S. Matth. xix. 27.

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy onely begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. Amen.

For

Purification.

For the Epiſtle.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts. Mal. iij. 1.

The Goſpel.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy S. Luke ij. 22.

Saint Matthias.

word. For mine eyes have seen thy salvation; Which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastours, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts j. 15. IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with

with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light. S. Matth. xj. 25.

The

Annunciation.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Iſa. vij. 10. MOreover the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel.

S. Luke j. 26. AND in the ſixth moneth the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

Then

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth moneth with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastours and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning Eph. iv. 7.

cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel.

S. Joh. xv. 1. I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

ALmighty God, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, saint

S. Philip & S. James.

saint Philip and saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. S. Jam. j. 1.

The Gospel.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, S. Joh. xiv.

and

and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xj. 22. TIdings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus

Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my Name, he may give it you. S. Joh. xv. 12.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. Amen.

S. John Baptiſt.

For the Epiſtle.

Iſai. xl. 1. COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that cryeth in the Wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the Word of our God ſhall ſtand for ever. O Zion that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel.

S. Luke j. 57. ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father.

And

And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant, the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter.

Saint Peters day.

The Collect.

O Almighty God, Who by thy Son Jesus Christ didst give to thy Apostle saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, We beseech thee, all bishops and pastours, diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xij. 1. ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison; and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened

to

to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel.

WHen Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. S. Matth. xvj. 13.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so We forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

S. James.

For the Epiſtle.

Acts xj. 27. and part of Chap. xij.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel.

S. Matth. xx. 20.

THen came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him: and he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint

S. Bartholomew.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, Who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy Word; Grant, We beſeech thee, unto thy Church to love that Word Which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one. Acts v. 12.

The Goſpel.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael. S. Luke xxij. 24.

Saint

S. Matthew.

Saint Matthew the Apoſtle.

The Collect.

ALmighty God, Who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, Who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

2 Cor. iv. 1. THerefore ſeeing We have this miniſtery, as We have received mercy We faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the Word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For We preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel.

S. Matth. ix. 9. AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came and ſat down with him and his diſciples, And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what

that

that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

ETerlasting God, Who hast ordained and constituted the services of Angels and men in a Wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xij. 7.

The Gospel.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom S. Matth. xviij. 1.

dom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And Whoso shall receive one such little child in my Name, receiveth me. But Whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle.

2 Tim. iv. 5. WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me onely, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus

unto

unto Dalmatia. Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. S. Luke x. 1.

Saint Simon and Saint Jude Apostles.

The Collect.

OAlmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write S. Jude 1.

Write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

S. John xv. 17. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen, and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the

the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Rev. vij. 2.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.

All Saints.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel.

S. Matth. v. 1. JEsus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The Order

For the Adminiſtration of the Lords Supper, or Holy Communion.

¶ SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate at leaſt ſometime the day before.

¶ And if any of theſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lords Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.

¶ The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending perſon according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, ſhall ſtand in the body of the Church,

or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespas against us. And lead us not into temptation, But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto

unto thoulands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false Witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours Wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and Write all these thy laws in our hearts, We beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

ALmighty God, Whose kingdom is everlasting, and power infinite; Have mercy upon the Whole Church, and so rule the heart of thy chosen servant CHARLES, our King and Governour, that he (knowing Whose minister he is) may above all things seek thy honour and glory; and that We and all his subjects (duly considering Whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord, Who with thee and the holy Ghost, liveth and reigneth ever one God, World without end. Amen.

¶ Or,

ALmighty and everlasting God, We are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the

the heart of CHARLES thy ſervant, our King and Governour, that in all his thoughts, words and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. Amen.

Queen Anne

¶ Then ſhall be ſaid the Collect of the day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying, *The Epiſtle* [or, *The portion of Scripture appointed for the Epiſtle*] *is written in the---Chapter of---beginning at the---verſe.* And the Epiſtle ended, he ſhall ſay, *Here endeth the Epiſtle.* Then ſhall he read the Goſpel (the people all ſtanding up) ſaying, *The holy Goſpel is written in the---Chapter of---beginning at the---verſe.* And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation came down from heaven, And was incarnate by the holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, and the third day he roſe again according to the Scriptures, And aſcended into heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church.

The Communion.

I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the Reſurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate ſhall declare unto the people what Holy-dayes, or Faſting-dayes are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.

¶ Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.

¶ Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

S. Matt. V. 16. LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

S. Matt. VI. 19, 20. Lay not up for your ſelves treaſures upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal.

S. Matth. VII. 12. Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets.

S. Matt. VII 21. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.

S. Luke XIX. 8. Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold.

1 Cor. IX. 7. Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof?

thereof: Or who feedeth a flock, and eateth not of the milk of the flock:

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things: 1 Cor. IX. 11.

Do ye not know that they who minister about holy things, live of the sacrifice: and they who wait at the altar, are partakers with the altar: Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. IX. 13, 14.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. IX. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. VI. 6, 7

While we have time, let us do good unto all men, and specially unto them that are of the houshold of faith. Gal. VI. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. VI. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. VI. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministred unto the saints, and yet do minister. Heb. VI. 10

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. XIII. 16.

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him: 1 S. Joh. III. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. IV. 7.

Be merciful after thy power. If thou hast much, give plenteously: If thou hast little, do thy diligence gladly Tob. IV. 8, 9.

gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

Prov. XIX 17. He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it shall be paid him again.

Psal. XLI. 1. Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governours; and specially thy servant CHARLES our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly

If there be no alms or oblations, then shall the words (*of accepting our alms and oblations*) be left out unsaid.

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rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the dayes of their life. And We most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And We also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them We may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall alwayes do upon the Sunday or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this exhortation following.

DEarly beloved, on——day next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Bloud of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone We obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner

ner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not onely against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: Therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministery of Gods holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or

¶ Or in case he shall see the people negligent to come to the holy Communion, in stead of the former he shall use this exhortation.

DEarly beloved brethren, on —— I intend, by Gods grace, to celebrate the Lords Supper: unto Which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation: so it is your duty

to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and bloud of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truely for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the

Son,

Son, and the holy Ghoſt, for the redemption of the World by the death and paſſion of our Saviour Chriſt, both God and man, Who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore With the Father, and the holy Ghoſt, let us give (as We are moſt bounden) continual thanks, ſubmitting our ſelves Wholly to his holy Will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the dayes of our life. Amen.

¶ Then ſhall the Prieſt ſay to them that come to receive the holy Communion,

YE that do truly and earneſtly repent you of your ſins, and are in love and charity With your neighbours, and intend to lead a new life, followving the commandments of God, and Walking from henceforth in his holy wayes; Draw near With faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which We from time to time moſt grievouſly have committed, By thought,

Word, and deed, Against thy divine Majesty, Provoking most justly thy Wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burthen of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution.

ALmighty God our heavenly Father, Who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

S. Mat. xi. 28. COme unto me all that travel and are heavy laden, and I will refresh you.

S. John iii. 16. So God loved the World, that he gave his onely begotten Son, to the end that all that belive in him should not perish, but have everlasting life.

Hear also what S. Paul saith.

1 Tim. i. 15. This is a true saying, and worthy of all men to be received, that Jesus Christ came into the World to save sinners.

Hear also what S. John saith.

1 S. John ii. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

¶ After

The Communion.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ Then ſhall the Prieſt turn to the Lords Table, and ſay,

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlaſting God.

These words (*Holy Father*) muſt be omitted on Trinity Sunday.

¶ Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,

THerefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. Amen.

¶ Proper Prefaces.

¶ Upon Chriſtmas day, and ſeven days after.

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ Upon Eaſter day, and ſeven days after.

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the World; Who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, &c.

The Communion.

¶ Upon Aſcenſion day, and ſeven days after.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, Who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that Where he is, thither we might alſo aſcend, and reign With him in glory. Therefore, &c.

¶ Upon Whitſunday, and ſix days after.

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe the holy Ghoſt came down as at this time from heaven With a ſudden great ſound, as it had been a mighty Wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs With fervent zeal, conſtantly to preach the Goſpel unto all nations, Whereby We have been brought out of darkneſs and errour into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore With angels, &c.

¶ Upon the Feaſt of Trinity onely.

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that Which We believe of the glory of the Father, the ſame We believe of the Son, and of the holy Ghoſt, Without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, ſhall immediately be ſung or ſaid,

THerefore With Angels and Archangels, and With all the company of heaven, We laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. Amen.

¶ Then

The Communion.

¶ Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this prayer following.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: Who in the ſame night he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my bloud

(a) Here the Prieſt is to take the Paten into his hands:
(b) And here to break the bread.
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand;
(e) And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.

bloud of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. Amen.

¶ Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ And the Miniſter that delivereth the cup to any one, ſhall ſay,

The bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

¶ If the conſecrated bread or wine be all ſpent before all have communicated, the Prieſt is to conſecrate more according to the form before preſcribed: Beginning at [*Our Saviour Chriſt in the ſame night*, &c.] for the bleſsing of the bread; and at [*Likewiſe after Supper*, &c.] for the bleſsing of the cup.

¶ When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.

¶ Then ſhall the Prieſt ſay the Lords Prayer, the people repeating after him every Petition.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ After

The Communion.

¶ After ſhall be ſaid as followeth.

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, We and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here We offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all We who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet We beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

ALmighty and everliving God, We moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that We are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And We moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom with thee, and the holy Ghoſt, be all honour and glory world without end. Amen.

¶ Then

The Communion.

¶ Then ſhall be ſaid or ſung,

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord; thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this bleſſing.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants, towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. Amen.

The Communion.

O Almighty Lord, and everlasting God, vouchsafe, We beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, We may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRant, We beseech thee, Almighty God, that the Words which We have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PRevent us, O Lord, in all our doings, With thy most gracious favour, and further us With thy continual help; that in all our Works begun, continued and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALmighty God, the fountain of all Wisdom, who knowest our necessities before We ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness We dare not, and for our blindness We cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which We have faithfully asked according to thy Will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon

The Communion.

¶ Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer [*For the good eſtate of the Catholick Church of Chriſt*] together with one or moe of theſe Collects laſt before rehearſed, concluding with the Bleſſing.

¶ And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.

¶ And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away all occaſion of diſſenſion, and ſuperſtition, which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſsing, reverently eat and drink the ſame.

¶ The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens, at the charges of the Pariſh.

¶ And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.

¶ After

The Communion.

¶ After the Divine Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Preſence of Chriſts natural Fleſh and Bloud. For the Sacramental bread and wine remain ſtill in their very Natural Subſtances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Chriſtians) And the Natural body and bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural body, to be at one time in more places than one.

THE MINISTRATION of Publick Baptiſm of INFANTS to be uſed in the Church.

¶ THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-dayes, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſsion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſsity ſo require) children may be baptized upon any other day.

¶ And note, that there ſhall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there ſhall ſay,

Hath this child been already baptized, or no?

¶ If

¶ If they anſwer, No: Then ſhall the Prieſt proceed as followeth.

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with Water and the holy Ghoſt, and received into Chriſts holy Church, and be made a lively member of the ſame.

¶ Then ſhall the Prieſt ſay,

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy Welbeloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie Water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon this child; waſh him and ſanctifie him with the holy Ghoſt, that he being delivered from thy Wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom World, that finally he may come to the land of everlaſting life, there to reign with thee World without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for this Infant, that he coming to thy holy baptiſm, may receive remiſſion of his

ſins by ſpiritual regeneration. Receive him, O Lord, as thou haſt promiſed by thy wel-beloved Son, ſaying, Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that this Infant may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. Amen.

¶ Then ſhall the people ſtand up, and the Prieſt ſhall ſay,

Hear the words of the Goſpel, written by Saint Mark, in the tenth chapter, at the thirteenth verſe.

S. Mark x. 13. They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, and put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.

Beloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive this preſent Infant, that he will embrace him with the arms of his mercy, that he will give unto him the bleſſing of eternal life, and make him partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards this Infant, declared

clared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

DEarly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie him with the holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his sureties, (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Publick Baptiſm

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in this child may be ſo buried, that the new man may be raiſed up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy,

O blessed Lord God, who dost live and govern all things, world without end. Amen.

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgivenes of our sins, did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctifie this water to the mystical washing away of sin: and grant that this child now to be baptized therein, may receive the fulnes of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Name this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ But if they certifie that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this child into the Congregation of Christs flock, † and do sign him with the sign of the crosse, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto his lives end. Amen.

† Here the Priest shall make a crosse upon the childs forehead.

¶ Then

Publick Baptiſm

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that this child may lead the reſt of his life according to this beginning.

¶ Then ſhall be ſaid, all kneeling,

OUr Father Which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly We beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin; and that as he is made partaker of the death of thy Son, he may alſo be partaker of his reſurrection; ſo that finally With the reſidue of thy holy Church, he may be an inheritour of thine everlaſting kingdom, through Chriſt our Lord. Amen.

¶ Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.

FOraſmuch as this child hath promiſed by you his ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn, What a ſolemn vow, promiſe and profeſſion he hath here made by you. And that he may know theſe things the better, ye ſhall call upon him to hear

Sermons,

Sermons, and chiefly ye ſhall prouide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life: remembring alwayes that Baptiſm doth repreſent unto us our profeſſion, Which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould We who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ Then ſhall he adde and ſay,

YE are to take care that this child be brought to the Biſhop to be confirmed by him, ſo ſoon as he can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain by Gods Word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it may be ſeen in the xxx^th Canon, firſt publiſhed in the year MDCIV.

THE MINISTRATION of Private Baptiſm of CHILDREN in Houſes.

¶ THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.

¶ And alſo they ſhall warn them, that without like great cauſe and neceſsity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.

¶ Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then

Private Baptiſm.

¶ Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beſeech thee to grant, that as he is now made partaker of the death of thy Son, ſo he may be alſo of his reſurrection: And that finally with the reſidue of thy Saints he may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

¶ And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,

I certifie you, that according to the due and preſcribed order of the Church, at ſuch a time, and at ſuch a place, before divers Witneſſes I baptized this child.

¶ BUt if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was this child baptized?
Who was preſent when this child was baptized?
Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,
With what matter was this child baptized?
With what words was this child baptized?

¶ And

Private Baptiſm.

¶ And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; Who being born in original ſin, and in the Wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel.

S. Mark. x. 13. They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.

B Beloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced him with the arms of his mercy, and (as he hath promiſed in his holy Word) will give unto him the bleſſing of eternal life, and make him partaker

partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then ſhall the Prieſt demand the Name of the child; which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius

tius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy Will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ Then the Prieſt ſhall ſay,

† The Prieſt ſhall make a croſs upon the childs forehead.

WE receive this child into the Congregation of Chriſts flock, and do † ſign him with the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the World, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is by Baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that he may lead the reſt of his life according to this beginning.

¶ Then ſhall the Prieſt ſay,

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt

Chriſt in his death, may crucifie the old man, and utterly abolish the whole body of ſin; and that as he is made partaker of the death of thy Son, he may alſo be partaker of his reſurrection; ſo that finally With the reſidue of thy holy Church, he may be an inheritour of thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers

FOraſmuch as this child hath promiſed by you his ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, What a ſolemn vow, promiſe and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life: remembring always that Baptiſm doth repreſent unto us our profeſſion, Which is, to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould We Who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving that at the dipping of the child in the Font, he ſhall uſe this form of words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

THE MINISTRATION OF BAPTISM

to such as are of riper years, and able to answer for themselves.

¶ WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized, or no? If they shall answer, **No**: then shall the Priest say thus.

DEarly beloved, Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father,

Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy welbeloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, and as thou hast promised by thy welbeloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then ſhall the people ſtand up, and the Prieſt ſhall ſay,

Hear the words of the Goſpel Written by Saint John, in the third Chapter, beginning at the firſt verſe.

S. John iij. 1. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, We know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be With him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born When he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That Which is born of the fleſh, is fleſh; and that Which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The Wind bloweth Where it liſteth, and thou heareſt the ſound thereof; but canſt not tell Whence it cometh, and Whither it goeth: ſo is every one that is born of the Spirit.

¶ After which he ſhall ſay this Exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, Where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as We read in the laſt Chapter of Saint Marks Goſpel) he gave command to his diſciples, ſaying, Go ye into all the World, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit We reap thereby. For Which cauſe Saint Peter the Apoſtle, When upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, What ſhall We do? replied

plied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive theſe preſent perſons, truly repenting and coming unto him by faith, that he will grant them remiſſion of their ſins, and beſtow upon them the holy Ghoſt; that he will give them the bleſſing of eternal life, and make them partakers of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards theſe perſons, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak to the *perſons* to be baptized, on this wiſe.

WElbeloved, who are come hither deſiring to receive holy Baptiſm; Ye have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word to grant all thoſe things that we have prayed

prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole Congregation, that ye will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally theſe queſtions following.

Queſtion.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Queſtion.

# of riper years.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ Then ſhall the Prieſt ſay,

O Merciful God, grant that the old Adam in theſe perſons may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. Amen.

Grant that they being here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation; ſanctifie this water to the myſtical waſhing away of ſin; and grant that the perſons now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and God-

Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then ſhall the Prieſt ſay,

† Here the Prieſt ſhall make a croſs upon the perſons forehead.

WE receive this perſon into the Congregation of Chriſts flock, and † do ſign him With the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the World, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe perſons are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and With one accord make our prayers unto him, that they may lead the reſt of their life according to this beginning.

¶ Then ſhall be ſaid the Lords Prayer, all kneeling.

OUr Father Which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that being now born again, and made heirs of everlaſting ſalvation through our Lord Jeſus Chriſt, they may continue thy ſervants, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, Who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. Amen.

¶ Then

# of riper years.

¶ Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.

FORaſmuch as theſe perſons have promiſed in your preſence, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put them in mind what a ſolemn vow, promiſe and profeſſion they have now made before this Congregation, and eſpecially before you their choſen Witneſſes. And ye are alſo to call upon them to uſe all diligence to be rightly inſtructed in Gods holy Word, that ſo they may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent World.

(¶ And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; Which is, to follow the example of our Saviour Chriſt, and to be made like unto him: that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.

¶ If any perſons not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm, onely changing the word [*Infant*] for [*Child* or *Perſon*] as occaſion requireth.

A

CATECHISM,

That is to say,

An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the Kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep Gods holy Will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

A Catechiſm.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgivenels of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy belief?

Anſwer.

Firſt, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the Son, Who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, Who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods, but me.

II. Thou ſhalt not make to thy ſelf any graven

mage, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six dayes ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe commandments?

Anſwer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Queſtion.

What is thy duty towards God?

Anſwer.

A Catechiſm.

Anſwer.

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the dayes of my life.

Queſtion.

What is thy duty towards thy neighbour?

Anſwer.

My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſobernes, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

A Catechiſm.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwer.

I mean an outward and viſible ſigne of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſigne, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſigne or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Queſtion.

A Catechiſm.

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part, or thing ſignified?

Anſwer.

The body and bloud of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them who come to the Lords Supper?

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Pariſh ſhall diligently upon Sundays and Holydays, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay in their Mother-tongue the Creed, the Lords Prayer, and the Ten Commandments, and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And, if the Biſhop approve of them, he ſhall confirm them in manner following.

THE

The ORDER

OF

CONFIRMATION,

OR

Laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe, that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſsion have aſſented unto.

¶ Then

Confirmation.

¶ Then ſhall the Biſhop ſay,

DO ye here in the preſence of God and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things, which your Godfathers and Godmothers then undertook for you:

¶ And every one ſhall audibly anſwer,

I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, Who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of Wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. Amen.

¶ Then

Confirmation.

¶ Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,

DEfend, O Lord, this thy child [or this thy ſervant] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ And (all kneeling down) the Biſhop ſhall add,

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ And this Collect.

ALmighty and everlaſting God, Who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) We have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, We beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, Who with thee and the holy Ghoſt liveth and reigneth, ever one God, World without end. Amen.

O Almighty

Confirmation.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The

The FORM OF SOLEMNIZATION OF MATRIMONY.

¶ First, the Banns of all that are to be married together, must be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the ſentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of marriage between M. **of**—— **and** N. **of**—— **If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt** [ſecond, or third] **time of asking.**

¶ And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.

¶ At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,

Dearly

Matrimony.

DEarly beloved, We are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this Woman in holy matrimony, Which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; Which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatiſfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into Which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,

I Require and charge you both (as ye will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, Why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods

Word

Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tryed.

¶ If no impediment be alledged, then shall the Curate say unto the man,

N. W. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health: and forsaking all other, keep thee onely unto her, so long as ye both shall live?

¶ The man shall answer,

I will.

¶ Then shall the Priest say unto the woman,

N. W. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

Yea, that thou ſhalt ſee thy childrens children and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or this Pſalm.

Deus miſereatur. Pſal. lxvii.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,

Lord, have mercy upon us.

Anſwer.

Chriſt, have mercy upon us.

Miniſter.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us.

And

And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant, and thy handmaid;

Anſwer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place;

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength;

Anſwer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer;

Anſwer.

And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

Matrimony.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants; that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Eph. v. 25. Saint Paul in his Epistle to the Ephesians, the Fifth Chapter, doth give this commandment to all married

married men; Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married; Husbands, love your Wives, and be not bitter against them. Col. iij. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. Pet. iij. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye Wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the Wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. Eph. v. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit your selves unto your own husbands, as it is fit in the Lord. Col. iij. 18.

Saint

Matrimony.

1 S. Pet. 3. 1. Saint Peter also doth instruct you very well, thus saying, Ye Wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The

The ORDER

For the

VISITATION OF THE SICK.

¶ When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

¶ When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us, good Lord.

¶ Then the Miniſter ſhall ſay,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

The Visitation

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place;

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have no advantage of him;

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower,

Answer.

From the face of his enemy.

Minister.

O Lord, hear our prayers;

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, We beseech thee, this thy fatherly correction to him; that the sense of his weakness may adde strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then

¶ Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his Will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.

TAke therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, We have had fathers of our fleſh, which corrected us, and We gave them reverence: ſhall We not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that We might be partakers of his holineſs. Theſe words, good brother, are written in

holy

holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſsion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ The ſick perſon ſhall anſwer,

All this I ſtedfaſtly believe.

¶ Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetling of their temporal eſtates, whilſt they are in health.

¶ Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.

¶ The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.

¶ Here ſhall the ſick perſon be moved to make a ſpecial confeſsion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſsion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The Viſitation

¶ And then the Prieſt ſhall ſay the Collect following.

Let us pray.

O Moſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in him (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider his contrition, accept his tears, aſſwage his pain, as ſhall ſeem to thee moſt expedient for him. And foraſmuch as he putteth his full truſt onely in thy mercy, impute not unto him his former ſins; but ſtrengthen him with thy bleſſed Spirit; and when thou art pleaſed to take him hence, take him unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Miniſter ſay this Pſalm.

In te, Domine, ſperavi. Pſal. lxxj.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee:

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this,

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

The Viſitation

¶ Then ſhall the Miniſter ſay,

THe Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but onely the Name of our Lord Jeſus Chriſt. Amen.

¶ And after that ſhall ſay,

UNto Gods gracious mercy and protection we commit thee. The Lord bleſs thee and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a ſick Child.

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, We humbly beſeech thee, with the eyes of mercy upon this child now lying upon the bed of ſickneſs: Viſit him, O Lord, with thy ſalvation; deliver him in thy good appointed time from his bodily pain, and ſave his ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong his days here on earth, he may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in his generation; or elſe receive him into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, ever one God, World without end. Amen.

of the Sick.

A Prayer for a ſick perſon, when there appeareth ſmall hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great Weakneſs of body. Look graciouſly upon him, O Lord; and the more the outward man decayeth, ſtrengthen him, We beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errours of his life paſt, and ſtedfaſt faith in thy Son Jeſus, that his ſins may be done away by thy mercy, and his pardon ſealed in heaven, before he go hence, and be no more ſeen. We know, O Lord, that there is no Word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe him up, and grant him a longer continuance amongſt us. Yet, foraſmuch as in all appearance the time of his diſſolution draweth near, ſo fit and prepare him, We beſeech thee, againſt the hour of death, that after his departure hence in peace and in thy favour, his ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine onely Son, our Lord and Saviour. Amen.

¶ A commendatory prayer for a ſick perſon at the point of departure.

O Almighty God, With whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant our dear brother, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, We pray thee, in the bloud of that immaculate Lamb that was ſlain to take away the ſins of the World; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty World, through the luſts of the fleſh, or the wiles of

Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine onely Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, We beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that We through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

THE

The COMMUNION of the Sick.

¶ FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; Therefore, to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and bloud of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church, that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health (if it be thy gracious Will) and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The

The Communion, &c.

The Epistle.

Heb. xij. 5. **My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.**

The Gospel.

S. John v. 24. **Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [*Ye that do truly, &c.*]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and bloud, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his bloud for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [*In thee, O Lord, have I put my trust*] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may onely communicate with him.

THE

The ORDER

For the

BURIAL of the DEAD.

¶ Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.

¶ The Prieſt and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, ſhall ſay, or ſing,

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die. S. John xj. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. Job. xix. 25, 26, 27.

WE brought nothing into this World, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 2 Tim. vj. 7. Job. j. 21.

¶ After they are come into the Church, ſhall be read one or both of theſe Pſalms following.

I Said, I will take heed to my ways: that I offend not in my tongue. *Dixi, cuſtodiam.* Pſal. xxxix.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me.

By

Burial of the Dead.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thée, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. xc.

LOrd, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday:

day: seeing that is past as a watch in the night.

Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: We bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that We may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall We rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein We have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ Then

Burial of the Dead.

¶ Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.

1 Cor. xv. 20. NOw is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſts, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted Which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe What ſhall they do Which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? And Why ſtand We in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, What advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow We die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and With what body do they come? Thou fool, that which thou ſoweſt is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of Wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh

of

of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Burial of the Dead.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,

Rev. xiv. 13. FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ Then ſhall be ſaid or ſung,

I heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours.

¶ Then

Burial of the Dead.

¶ Then the Prieſt ſhall ſay,

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver us from evil. Amen.

Prieſt.

ALmighty God, With whom do live the ſpirits of them that depart hence in the Lord, and With whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinful World; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that We, With all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. Amen.

The Collect.

MErciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom Whoſoever believeth, ſhall live, though he die; and Whoſoever liveth and believeth in him, ſhall not die eternally; Who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men Without hope, for them that ſleep

in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediatour and redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

The

THE
Thankſgiving of Women after Child-birth,
Commonly called,
The Churching of Women.

¶ The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ Then ſhall the Prieſt ſay this Pſalm)

I Am well pleaſed: that the Lord hath heard the voice of my prayer. *Dilexi, quoniam.* Pſal. cxvj.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: World without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. cxxvij.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnes: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then

Churching of Women.

¶ Then the Prieſt ſhall ſay,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Who putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower;

Anſwer.

From the face of her enemy.

Miniſter.

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Churching of Women.

Miniſter.

Let us pray.

O Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this Woman thy ſervant from the great pain and peril of Child-birth; Grant, We beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy Will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.

A COMMINATION,

OR

Denouncing of Gods anger and judgments againſt ſinners, with certain Prayers to be uſed on the firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

¶ After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the Reading-Pew or Pulpit, ſay,

BRethren, In the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, Amen: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Curſed

Commination.

Deut.xxvij 15 Curſed is the man that maketh any carved or molten image, to worſhip it.

¶ And the people ſhall anſwer and ſay,

Amen.

Miniſter.

16 Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

17 Curſed is he that removeth his neighbours landmark.

Anſwer.

Amen.

Miniſter.

18 Curſed is he that maketh the blind to go out of his way.

Anſwer.

Amen.

Miniſter.

19 Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and Widow.

Anſwer.

Amen.

Miniſter.

24 Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Lev.xx. 10 Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Deut.xxvij 25 Curſed is he that taketh reward to ſlay the innocent.

Anſwer.

Amen.

Miniſter.

Jer.xvij. 5. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Commination.

Miniſter.

Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. Matt. xxv. 41. 1 Cor. vj. 9, 10.

Anſwer.

Amen.

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth Witneſs) Who do erre and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and alWays ready to fall upon us) return unto our Lord God With all contrition and meekneſs of heart; beWailing and lamenting our ſinful life, acknoWledging and confeſſing our offences, and ſeeking to bring forth Worthy fruits of penance. Pſal. cxix. 21.

For noW is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn doWn and caſt into the fire. S. Mat. iij. 10.

It is a fearful thing to fall into the hands of the living God: He ſhall pour doWn rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. Heb. x. 31. Pſal. xj. 6.

For lo, the Lord is come out of his place to viſit the Wickedneſs of ſuch as dWell upon the earth. But Who may abide the day of his coming? Who ſhall be able to endure When he appeareth? His fan is in his hand, and he Will purge his floor, and gather his Wheat into the barn, but he Will burn the chaff With unquenchable fire. Iſa. xxvj. 21. Mal. iij. 2. S. Matt. iij. 12.

The day of the Lord cometh as a thief in the night: and When men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorroW cometh upon a Woman travailling With child, and they ſhall not eſcape. 1 Theſ. v. 2, 3.

Then ſhall appear the Wrath of God in the day of vengeance, Which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, Which deſpiſed the goodneſs, patience and long-ſufferance of God, When he called them continually to repentance. Rom. ij. 4, 5.

Then ſhall they call upon me (ſaith the Lord) but I Will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knoWledge, and received Prov. j. 28, 29, 30.

not

not the fear of the Lord, but abhorred my counsel, and
S. Matth. despised my correction. Then shall it be too late to knock,
xxv. 10, 11, When the door shall be shut; and too late to cry for
12. mercy, When it is the time of justice. O terrible voice of
most just judgment Which shall be pronounced upon
S. Matth. them, When it shall be said unto them, Go ye cursed in-
xxv. 41. to the fire everlasting, Which is prepared for the devil
2 Cor. vj. 2. and his angels. Therefore, brethren, take We heed be-
S. John ix. time, While the day of salvation lasteth; for the night
4. xij. 35, cometh, When none can work: but let us, While We
36. have the light, believe in the light, and walk as chil-
S. Matth. dren of the light, that We be not cast into utter dark-
xxv. 30. nes, Where is Weeping and gnashing of teeth. Let us
not abuse the goodnes of God, Who calleth us mer-
cifully to amendment, and of his endles pity promiseth
us forgivenes of that which is past, if With a perfect
Isa. j. 18. and true heart We return unto him. For though our
sins be as red as scarlet, they shall be made White as
snow: and though they be like purple, yet they shall
Ezek. xviij. be made White as Wooll. Turn ye (saith the Lord)
30, 31, 32. from all your Wickednes, and your sin shall not be
your destruction. Cast away from you all your un-
godlines that ye have done, make you new hearts,
and a new spirit: Wherefore Will ye die, O ye house of
Israel, seeing that I have no pleasure in the death of
him that dieth, saith the Lord God: Turn ye then,
and ye shall live. Although We have sinned, yet have
1 S. John ij. 1. We an advocate With the Father, Jesus Christ the
righteous, and he is the propitiation for our sins. For
Isa. liij. 5. he was Wounded for our offences, and smitten for our
Wickednes. Let us therefore return unto him, Who
is the merciful receiver of all true penitent sinners;
assuring our selves that he is ready to receive us, and
most Willing to pardon us, if We come unto him With
faithful repentance; if We Will submit our selves unto
him, and from henceforth Walk in his Ways; if We
S. Matth. Will take his easie yoke, and light burden upon us, to
xj. 29, 30. follow him in lowlines, patience, and charity, and be
ordered by the governance of his holy Spirit; seeking
always his glory, and serving him duly in our vocati-
on With thanksgiving. This if We do, Christ Will
deliver us from the curse of the law, and from the

extream

extream malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen. S.Mat.xxv. 33, 34.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, *Miserere mei, Deus.*

HAve mercy upon me, O God, after thy great goodnes: according to the multitude of thy mercies, do away mine offences. *Miserere mei, Deus.* Psal.li.

Wash me throughly from my wickednes: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednes: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladnes: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltines, O God, thou that art

art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God, is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the Walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister.

O Lord, save thy servants;

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Commination.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then

Commination.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy Wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ Then the Miniſter alone ſhall ſay,

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE
Pſalter or Pſalms
OF
DAVID,
After the Tranſlation of the Great
BIBLE,
Pointed as they are to be Sung or Said in
CHURCHES.

These be ye 7 Penitentiall Psalms.
6.
32.
38.
51.
102.
130.
143.

In the *SAVOY*,
Printed by the Aſſigns of *John Bill* and *Chriſtopher Barker*, Printers to the Kings moſt Excellent Majeſty. *Anno Dom.* 1669.

CUM PRIVILEGIO.

THE Psalms of David.

Beatus vir, qui non abiit. Psal. j.

Morning Prayer.

BLessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside, that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. ij.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

The j. DAY.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal. iij.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head,

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. iv.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

Verba mea auribus. Psal. v.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloud-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

The j. DAY.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Domine ne. Psal. vj.

Evening Prayer.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. vij.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, & deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;
5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.
6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.
7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.
8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end: but guide thou the just.
10 For the righteous God: trieth the very hearts and reins.
11 My help cometh of God: who preserveth them that are true of heart.
12 God is a righteous Judge, strong and patient: and God is provoked every day.
13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.
14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.
15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.
16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.
17 For his travel shall come upon his own head: and his wickedness shall fall on his own pate.
18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. viij.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

The ij. DAY.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. ix.

Morning Prayer.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And

10 And
truſt in t
ſeek the

their arrows within the quiver: that they may privily ſhoot at them which are true of heart. The ij. DAY.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm, and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Salvum me fac. Pſal. xij.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men. *Evening Prayer.*

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tryed, and puriſied ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque

The ij. DAY.

Usque quo, Domine? Psal. xiij.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most Highest.

Dixit insipiens. Psal. xiv.

THe fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing, and bitterness: their feet are swift to shed blood.

7 Destruction, and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel

of

of the poor: becauſe he putteth his truſt in the Lord. The iij. DAY.
11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit. Pſal. xv.

LOrd, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill? *Morning Prayer.*
2 Even he, that leadeth an uncorrupt life: and doth the thing, which is right, and ſpeaketh the truth from his heart.
3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandred his neighbour.
4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them, that fear the Lord.
5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.
6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.
7 Whoſo doth theſe things: ſhall never fall.

Conſerva me, Domine. Pſal. xvi.

PReſerve me, O God: for in thee have I put my truſt.
2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.
3 All my delight is upon the ſaints, that are in the earth: and upon ſuch, as excel in vertue.
4 But they, that run after another god: ſhall have great trouble.
5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.
6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.
7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.
8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

The iij. DAY.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulnes of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. xvij.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night season; thou hast tryed me, and shalt find no wickednes in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindnes, thou that art the Saviour of them, which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine. The iij. DAY.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Diligam te, Domine. Pſal. xviij.

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge. *Evening Prayer.*

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled, and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round

The iij. DAY.

round about him with dark water, and thick clouds to cover him.

12 At the brightnes of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: The Lord my God shall make my darkness to be light.

29 For

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them, that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God:

32 It is God, that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people, whom I have not known: shall serve me.

45 As soon as they hear of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

The iv. DAY.

48 Even the God, that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he, that delivereth me from my cruel Enemies, and ſetteth me up above mine Adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King: and ſheweth loving kindneſs unto David his Anointed, and unto his Seed for evermore.

Cœli enarrant. Pſal. xix.

Morning Prayer.

THe Heavens declare the glory of God: and the Firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

4 There is neither ſpeech, nor language: but their voices are heard among them.

3 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the Sun: which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. xx.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy Heaven: even with the wholsom strength of his right hand.

7 Some put their trust in Chariots, and some in Horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Domine, in virtute tua. Psal. xxj.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever, and ever.

5 His

The iv. DAY.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Deus, Deus meus. Psal. xxii.

Evening Prayer.

MY God, my God, look upon me, Why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our Fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb:

womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsil of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

The v. DAY.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

30 All they, that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. xxiij.

THe Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod, and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them, that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. Pſal. xxiv.

Morning Prayer.

THe earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and

and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them, that ſeek him: even of them, that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. xxv.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 Oh remember not the ſins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious, and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them, that are meek, ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto ſuch as keep his covenant, and his teſtimonies.

The v. DAY.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way, that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them, that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. xxvj.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O

9 O shut not up my soul with the sinners: nor my life with the bloud-thirsty;
10 In whose hands is wickedness: and their right hand is full of gifts.
11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord in the congregations.

The v. DAY.

❧ Dominus illuminatio. Psal. xxvii.

THe Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?
2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.
3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.
4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.
5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.
6 And now shall he lift up mine head above mine enemies round about me.
7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.
8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.
9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.
10 O hide not thou thy face from me: nor cast thy servant away in displeasure.
11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

Evening Prayer.

❧ The Motto of the Device of the University of Oxford ❧

The v. DAY.

12 When my Father, and my Mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. xxviij.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte

The Psalms.

The vj. DAY.

Afferte Domino. Psal. xxix.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship, and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the Wildernels: yea, the Lord shaketh the Wildernels of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the Water-floud: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te, Domine. Psal. xxx.

Morning Prayer.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them, that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinels may endure for a night, but joy cometh in the morning.

The vj. DAY.

6 And in my proſperity I ſaid, I ſhall never be remoued: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſack-cloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. xxxj.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble:

ble: and mine eye is conſumed for very heavineſs; yea, my ſoul, and my body. The vj. DAY.

11 For my life is waren old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they, that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them, that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them, that fear thee: and that thou haſt prepared for them, that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Neverthelels thou heardeſt the voice of my prayer: when I cried unto thee.

The vj. DAY.

26 O love the Lord, all ye his saints: for the Lord preserveth them, that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye, that put your trust in the Lord.

Beati, quorum. Psal. xxxij.

Evening Prayer.

BLessed is he, whose unrighteousnes is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousnes have I not hid.

6 I said, I will confes my sins unto the Lord: and so thou forgavest the wickednes of my sin.

7 For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-flouds they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compas me about with songs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit, and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye, that are true of heart.

Exultate, justi. Psal. xxxiij.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

The vj. DAY.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.
3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.
4 For the word of the Lord is true: and all his works are faithful.
5 He loveth righteouſneſs, and judgment: the earth is full of the goodneſs of the Lord.
6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.
7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.
8 Let all the earth fear the Lord: ſtand in awe of him, all ye, that dwell in the world;
9 For he ſpake, and it was done: he commanded, and it ſtood faſt.
10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.
11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.
12 Bleſſed are the people, whoſe God is the Lord Jehovah: and bleſſed are the folk, that he hath choſen to him, to be his inheritance.
13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them, that dwell on the earth.
14 He faſhioneth all the hearts of them: and underſtandeth all their works.
15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.
16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.
17 Behold, the eye of the Lord is upon them, that fear him: and upon them, that put their truſt in his mercy.
18 To deliver their ſoul from death: and to feed them in the time of dearth.
19 Our

The vi. DAY.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. xxxiiij.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them, that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man, that truſteth in him.

9 O fear the Lord, ye, that are his Saints: for they, that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they, who ſeek the Lord, ſhall want no manner of thing, that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good dayes:

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them, that do evil: to root out the remembrance of them from the earth.

17 The

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them, that are of a contrite heart: and will ſave ſuch, as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But miſfortune ſhall ſlay the ungodly: and they, that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they, that put their truſt in him, ſhall not be deſtitute.

Judica me, Domine. Pſal. xxxv.

PLead thou my cauſe, O Lord, with them, that ſtrive with me: and fight thou againſt them, that fight againſt me.

2 Lay hand upon the ſhield, and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them, that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark, and ſlippery: and let the Angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net, that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverest the poor from him, that is too ſtrong

The vij. DAY.

strong for him: yea, the poor, and him that is in misery, from him, that spoileth him.

11 False witnesses did rise up: they laid to my charge things, that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into my own bosom.

14 I behaved my self, as though it had been my friend or my brother: I went heavily, as one, that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities, which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them, that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them, that are quiet in the land.

21 They gaped upon me with their mouths and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with

with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousnes: and of thy praise all the day long.

Dixit injustus. Psal. xxxvi.

My heart sheweth me the wickednes of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulnes unto the clouds.

6 Thy righteousnes standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnes of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindnes unto them, that know thee: and thy righteousnes unto them, that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fain, all that work wickednes: they are cast down, and shall not be able to stand.

Noli

The vij. DAY.

Noli æmulari. Psal. xxxvij.

Evening Prayer.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, Whose way doth prosper: against the man, that doth after evil counsels.

8 Leave off from Wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they, that patiently abide the Lord, those shall inherit the land.

10 Yet a little While, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him With his teeth.

13 The Lord shall laugh him to scorn: for he hath seen, that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such, as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They

19 They shall not be confounded in the perillous time: and in the days of dearth they shall have enough.
20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.
21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.
22 Such, as are blessed of God, shall possess the land: and they, that are cursed of him, shall be rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.
24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.
25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.
26 The righteous is ever merciful, and lendeth: and his seed is blessed.
27 Flee from evil, and do the thing that is good: and dwell for evermore.
28 For the Lord loveth the thing that is right: he forsaketh not his, that be godly, but they are preserved for ever.
29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.
30 The righteous shall inherit the land: and dwell therein for ever.
31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.
32 The law of his God is in his heart: and his goings shall not slide.
33 The ungodly seeth the righteous: and seeketh occasion to slay him.
34 The Lord will not leave him in his hand: nor condemn him when he is judged.
35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.
36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.
37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep

The viij. DAY.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. xxxviij.

Morning Prayer.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burthen, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble, and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers, and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also, that sought after my life, laid snares for me: and they, that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one, that is dumb, who doth not open his mouth.

14 I be-

14 I became even as a man, that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they, that hate me wrongfully, are many in number.

20 They alſo, that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, cuſtodiam. Pſal. xxxix.

I Said, I will take heed to my waies: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain, and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell, who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

The viij. DAY.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. xl.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire, and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice, and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great con-

congregation: lo, I will not refrain my lips, O Lord, and that thou knowest. The viij. DAY.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those, that seek thee, be joyful, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Psal. xli.

BLessed is he, that considereth the poor, and needy: the Lord shall deliver him in the time of trouble. *Evening Prayer.*

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: when shall he die, and his name perish?

The viij. DAY.

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. xlij.

LIke as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heavinesS, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and stormS are gone over me.

10 The

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. xliij.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful, and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. xliv.

Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For

The ix. DAY.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden

holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart. The ix. DAY.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. xlv.

My heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip, and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So

The ix. DAY.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins, that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy, and gladness shall they be brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. xlvi.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage, and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth. The ix. DAY.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. xlvij.

O Clap your hands together, all ye people: O sing unto God with the voice of melody. *Evening Prayer.*

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. xlviij.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou

The ix. DAY.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: becauſe of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. xlix.

O hear ye this, all ye people: ponder it with your ears, all ye, that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about:

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from

from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish;
this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal. l.

THe Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

The x. DAY.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou, that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him, that ordereth his conversation right, will I shew the salvation of God.

Miſerere mei, Deus. Pſal. lj.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I knowledge my faults: and my ſin is ever before me.

4 Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy, and gladneſs: that the bones which thou haſt broken, may rejoyce.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken, and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable, and gracious unto Sion: build thou the walls of Jeruſalem.

The x. DAY.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. lij.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness, more than goodness: and to talk of lies, more than righteousness.

5 Thou hast loved to speak all words, that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever, and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. Psal. liij.

Evening Prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none, that doth good.

3 God looked down from heaven upon the children of men: to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether

together become abominable: there is also none, that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread: they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. liv.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. lv.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

The x. DAY.

5 Fearfulnels and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remain in the wildernels.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousnels, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wickednels is therein: deceit, and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary, that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednels is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle, that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever. The xj. DAY.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. lvi.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me. *Morning Prayer.*

2 Mine enemies are daily in hand to swallow me up: for they be many, that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all, that they imagine, is to do me evil.

6 They hold altogether, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere

The xj. DAY.

Miserere mei, Deus. Psal. lvij.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God, that shall perform the cause, which I have in hand.

3 He shall send from heaven: and save me from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fain into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute, and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. lviij.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing, that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They

4 They are as venemous, as the poiſon of a ſerpent: even like the deaf adder, that ſtoppeth her ears; The xj. DAY.

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation ver him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the bloud of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Eripe me de inimicis. Pſal. lix.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me. *Evening Prayer.*

2 O deliver me from the wicked doers: and ſave me from the bloud-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

4 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for Who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

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10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. lx.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: Who will bring me into Edom?

10 Hast

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts? The xij. DAY.

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi Deus. Psal. lxi.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. lxij.

MY soul truly waiteth still upon God: for of him cometh my salvation. *Morning Prayer.*

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In

The xij. DAY.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: That power belongeth unto God;

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. lxiij.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also, that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God; all they also, that swear by him, shall be commended: for the mouth of them, that speak lies, shall be stopped.

Exaudi,

The xij. DAY.

Exaudi, Deus. Psal. lxiiij.

HEar my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They incourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men, that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they, that are true of heart, shall be glad.

Te decet hymnus. Psal. lxv.

Evening Prayer.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My mildeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man, whom thou chooselt, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation: thou, that art the hope of all the ends of the earth, and of them that remain in the broad sea.

The xij. DAY.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou, that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. lxvj.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such, as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: We went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye, that fear God: and I will tell you, what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. lxvij.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

The xiij. DAY.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. lxviij.

Morning Prayer.

LEt God arise, and let his enemies be scattered: let them also, that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry, and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him, that rideth upon the heavens, as it were upon an horse; praise him in his name, yea and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God, that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarcenes.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernes,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnes prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake:

sake: then were they as white as snow in Salmon.
15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.
16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.
17 The chariots of God are twenty thousand, even thousands of Angels: and the Lord is among them, as in the holy place of Sinai.
18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.
19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.
20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.
21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.
22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.
23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the same.
24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.
25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.
26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.
27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.
28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,
29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When

The xiij. DAY.

30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Salvum me fac. Psal. lxix.

Evening Prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the flouds run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They, that hate me without a cause, are more than the hairs of my head: they, that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them, that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those, that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For

9 For the zeal of thine house hath even eaten me: and the rebukes of them, that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They, that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-floud drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindnes is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavines: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things, that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and

The xiij. DAY.

and they talk how they may ver them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnes.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavines: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they, that love his name, shall dwell therein.

Deus in adjutorium. Psal. lxx.

March 14: 17: 15:

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those, that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, speravi. Psal. lxxi.

Morning Prayer.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they, that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake

The xiv. DAY.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, Who is like unto thee:

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, Judicium. Psal. lxxii.

GIve the King thy judgments, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Iles shall give

give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their bloud be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

19 And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Quam bonus Israel. Psal. lxxiij.

Evening Prayer.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They

The xv. DAY.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. lxxiv.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help, that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

The xv. DAY.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer, and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them, that hate thee, encreaseth ever more and more.

Confitebimur tibi. Psal. lxxv.

Morning Prayer.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. lxxvj.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fain.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenels of man shall turn to thy praise: and the fiercenels of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderful among the Kings of the earth.

Voce mea ad Dominum. Psal. lxxvij.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

The xv. DAY.

3 When I am in heavinels, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Attendite,

The xv. DAY.

Attendite, populе. Psal. lxxviij.

Evening Prayer.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

The xv. DAY.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the Wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the Wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He

The xv. DAY.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

The xvj. DAY.

Deus, venerunt. Psal. lxxix.

Morning Prayer.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnes of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

The xvj. DAY.

Qui regis Iſrael. Pſal. lxxx.

HEar, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims.

2 Before Ephraim, Benjamin and Manaſſes: ſtir up thy ſtrength, and come, and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou madeſt room for it: and when it had taken root it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. lxxxi.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Deus

The xvj. DAY.

Evening Prayer.

Deus ſtetit. Pſal. lxxxij.

GOd ſtandeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgment: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus, quis ſimilis? Pſal. lxxxiij.

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarenes;

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;
12 Who ſay, Let us take to our ſelves: the houſes God in poſſeſſion.
13 O my God, make them like unto a wheel: and as the ſtubble before the Wind;
14 Like as the fire that burneth up the Wood: and as the flame that conſumeth the mountains.
15 Perſecute them even ſo with thy tempeſt: and make them afraid With thy ſtorm.
16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.
17 Let them be confounded and vexed evermore and more: let them be put to ſhame and periſh.
18 And they ſhall know that thou whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

Quam dilecta! Pſal. lxxxiv.

O How amiable are thy dwellings: thou Lord of hoſts!
2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.
3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars: O Lord of hoſts, my King and my God.
4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.
5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy Ways.
6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with Water.
7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.
8 O Lord God of hoſts, hear my prayer: hearken O God of Jacob.
9 Behold, O God our defender: and look upon the face of thine anointed.
10 For one day in thy courts: is better than a thouſand.
11 I had rather be a door-keeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For

The xvij. DAY.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. lxxxv.

LORD, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Inclina, Domine. Pſal. lxxxvi.

rning yer.

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doſt.

9 All nations whom thou haſt made ſhall come and worſhip thee, O Lord: and ſhall glorifie thy name.

10 For thou art great, and doſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it and be aſhamed: becauſe thou, Lord, haſt holpen me and comforted me.

Fundamenta ejus. Pſal. lxxxvij.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

The xvij. DAY.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. lxxxviij.

O Lord God of my salvation, I have cryed day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: Who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknes and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindnes be shewed in the grave: or thy faithfulnes in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousnes in the land where all things are forgotten?

13 Unto thee have I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrours have I suffered with a troubled mind. The xvij. DAY.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. lxxxix.

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another. *Evening Prayer.*

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

The xvij. DAY.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: With my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the flouds.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Never-

33 Nevertheles, my loving kindnes will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holines, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witnes in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortned: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou sware unto David in thy truth?

49 Remember, Lord, the rebuke, that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

The xviij. DAY.

Domine refugium. Psal. xc.

Morning Prayer.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

* 10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

* 16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be

be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Qui habitat. Pſal. xcj.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

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Bonum est confiteri. Psal. xcij.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;
2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;
3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.
4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.
5 O Lord, how glorious are thy works: thy thoughts are very deep.
6 An unwise man doth not well consider this: and a fool doth not understand it.
7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.
8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.
9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.
10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.
11 The righteous shall flourish like a palm-tree: and shall spread abroad like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.
13 They also shall bring forth more fruit in their age: and shall be fat and well liking.
14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Dominus regnavit. Psal. xciij.

Evening Prayer.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round World ſo ſure: that it cannot be moved.

3 Ever ſince the World began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. xciv.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou Judge of the World: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until

The xix. DAY.

15 Until righteousnes turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickednes: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent bloud.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednes, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. xcv.

Morning Prayer.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernes;

9 When your fathers tempted me: proved me, and saw my works.

10 Fourty

10 Fourty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. xcvi.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. xcvij.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

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2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Cantate Domino. Psal. xcviij.

Evening Prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. xcix.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou haſt prepared equity: thou haſt executed judgment, and righteouſneſs in Jacob.

5 O magnifie the Lord our God: and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. c.

OBe joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: We are his people, and the ſheep of his paſture.

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3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. cj.

MY song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomack: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. cij.

Morning Prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they, that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the

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midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment,

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. ciij.

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The

15 The days of man are but as grass: for he flourisheth as a flower of the field. The xx. DAY.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. civ.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour. *Evening Prayer.*

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou

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9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good. The xxj. DAY.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. cv.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done. *Morning Prayer.*

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And

The xxj. DAY.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senatours wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and and they were not obedient unto his word.

29 He turned their waters into bloud: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He

31 He ſpake the Word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the Word, and the graſhoppers came, and caterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a covering: and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs;

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes: and obſerve his laws.

Confitemini Domino. Pſal. cvj.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgment: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou bearеſt unto thy people: O viſit me with thy ſalvation.

The xxj. DAY.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy Wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them through the deep, as through a Wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the Wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: Who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation; lest he should destroy them.

24 Yea,

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his Word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the Wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their Works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent bloud, even the bloud of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they, that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many

The xxij. DAY.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. cvij.

Morning Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness:

neſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

23 They that go down to the ſea in ſhips: and occupie their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

The xxij. DAY.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. cviij.

Evening Prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

Deus laudum. Pſal. cix.

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my ſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

The xxij. DAY.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be

be confounded that riſe up againſt me; but let thy ſervant rejoyce.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Dixit Dominus. Pſal. cx.

THe Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. cxj.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He

The xxiij. DAY.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his Works: that he may give them the heritage of the heathen.

7 The Works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Beatus vir. Pſal. cxij.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his Words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth and conſume away; the deſire of the ungodly ſhall periſh.

Laudate, pueri. Pſal. cxiij.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore. The xxiij. DAY.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. cxiv.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people, *Evening Prayer.*

2 Judah was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis, Domine. Psal. cxv.

NOt unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their

The xxiv. DAY.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Dilexi, quoniam. Pſal. cxvj.

Morning Prayer.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. cxvij.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. cxviij.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let

The xxiv. DAY.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now, that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go in to them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The

22 The same stone which the builders refused: is become the head-stone in the corner. The xxiv. DAY.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: We will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: We have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. cxix.

BLessed are those that are undefiled in the way: and walk in the law of the Lord. *Evening Prayer.*

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes.

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: even by ruling himself after thy Word.

The xxiv. DAY.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heavinesse: comfort thou me according unto thy word.

5 Take

5 Take from me the way of lying: and cause thou me to make much of thy law. The xxv. DAY.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end. *Morning Prayer.*

2 Give me understanding, and I shall kéep thy law: yea, I shall kéep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever & ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

The xxv. DAY.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

The xxv. DAY.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Manus tuæ fecerunt me.

Evening Prayer.

Thy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

The xxv. DAY.

Defecit anima mea.

My ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy Word.

2 Mine eyes long ſore for thy Word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy Word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

Lord, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.
4 I am wiſer than the aged: becauſe I keep thy commandments.
5 I have refrained my feet from every evil way: that I may keep thy Word.
6 I have not ſhrunk from thy judgments: for thou teacheſt me.
7 O how ſweet are thy Words unto my throat: yea, ſweeter than honey unto my mouth.
8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Lucerna pedibus meis.

THy Word is a lantern unto my feet: and a light unto my paths.
2 I have ſworn and am ſtedfaſtly purpoſed: to keep thy righteous judgments.
3 I am troubled above meaſure: quicken me, O Lord, according to thy Word.
4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.
5 My ſoul is alway in my hand: yet do I not forget thy law.
6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.
7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.
8 I have applied my heart to fulfill thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.
2 Thou art my defence and ſhield: and my truſt is in thy Word.
3 Away from me, ye wicked: I will keep the commandments of my God.
4 O ſtabliſh me according to thy Word, that I may live: and let me not be diſappointed of my hope.

5 Hold

The xxvj. DAY.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine

8 Mine eyes guſh out with water: becauſe men keep not thy law.

The xxvi DAY.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Clamavi in toto corde meo.

ICall with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

Evening Prayer.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

The xxvi. DAY.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy Word.

3 Health is farre from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy Word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy Word.

2 I am as glad of thy Word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy Word.

2 Let my ſupplication come before thee: deliver me according to thy Word.

3 My

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Ad Dominum. Pſal. cxx.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. cxxj.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

The xxvij. DAY.

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. cxxij.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgment: even the ſeat of the houſe of David

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſnes within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad te levavi oculos meos. Pſal. cxxiij.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulnes of the proud.

Niſi quia Dominus. Pſal. cxxiv.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In convertendo. Psal. cxxvj.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

The xxvij. DAY.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sowe in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. cxxvij.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnes: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. cxxviij.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. cxxix

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea,

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he, that bindeth up the ſheaves, his boſome.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. cxxx.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. cxxxj.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

The xxviij. DAY.

4 O Israel, trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. cxxxij.

Morning Prayer.

LORD, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish:

rish: I have ordained a lantern for mine Anointed.
19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. cxxxiij.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. cxxxiv.

BEhold now, praise the Lord: all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the sanctuary: and praise the Lord.
4 The Lord, that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. cxxxv.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

The xxviij. DAY.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Confitemini. Psal. cxxxvj.

Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who

6 Who laid out the earth above the Waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The ſun to rule the day: for his mercy endureth for ever;

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 Who ſmote Egypt With their firſt-born: for his mercy endureth for ever;

11 And brought out Iſrael from among them: for his mercy endureth for ever.

12 With a mighty hand and ſtretched out arm: for his mercy endureth for ever.

13 Who divided the red ſea in two parts: for his mercy endureth for ever;

14 And made Iſrael to go through the midſt of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the red ſea: for his mercy endureth for ever.

16 Who led his people through the Wilderneſs: for his mercy endureth for ever;

17 Who ſmote great kings: for his mercy endureth for ever:

18 Yea, and ſlew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Balan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.

23 Who remembred us When We Were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all fleſh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

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27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. cxxxvij.

BY the waters of Babylon we ſat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. cxxxviij.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy Word above all things.

3 When I called upon thee, thou heardeſt me: and endueſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto

unto the lowly: as for the proud, he beholdeth them afar off. The xxix. DAY.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Domine, probasti. Psal. cxxxix.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before. *Morning Prayer.*

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My

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14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſumme of them!

18 If I tell them, they are moe in number than the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me ye bloud-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. cxl.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. cxlj.

LORD, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening-ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

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Evening Prayer.

Voce mea ad Dominum. Pſal. cxlij.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they priuily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine, exaudi. Pſal. cxliij.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. cxliv.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of

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strange children: whose mouth talketh of vanity, and their hand right is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. cxlv.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon. The xxx. DAY.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Pſal. cxlvj.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

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Evening Prayer.

Laudate Dominum. Psal. cxlvij.

O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He

19 He sheweth his Word unto Jacob: his statutes and ordinances unto Israel.
20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. cxlviij.

O Praise the Lord of heaven: praise him in the height.
2 Praise him, all ye angels of his: praise him, all his host.
3 Praise him, sun and moon: praise him, all ye stars and light.
4 Praise him, all ye heavens: and ye waters, that are above the heavens.
5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.
6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.
7 Praise the Lord upon earth: ye dragons and all deeps;
8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;
9 Mountains and all hills: fruitful trees and all cedars;
10 Beasts and all cattel: worms and feathered fowls;
11 Kings of the earth and all people: princes and all judges of the world;
12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.
13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song: let the congregation of saints praise him.
2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.
3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.
4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

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5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. cl.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer

To be used at

SEA.

¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in His Majesties Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King CHARLES and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy

thy commandments; But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. Amen.

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single persons, that cannot meet to joyn in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea; hear us, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God

to be uſed at Sea.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUr Father which art in heaven, Hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his Conſcience ſhall accuſe him: Saying as followeth.

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake; forgive us all that is paſt, and grant, that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

Thankſgiving after a Storm.

Jubilate Deo. Pſal. lxvj.

BE joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

O Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard.

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. Psal. cvij.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy,

And gathered them out of the lands, from the east and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders;

Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Forms of Prayer

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy in saving us, when were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not onely by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at deaths door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were, to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doth for the children of men.

Praised

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.
He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.
Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.
Blessed be the Lord God: even the Lord God, who onely doth wondrous things;
And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;
They had swallowed us up quick: when they were so wrathfully displeased at us.
Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.
But praised be the Lord: who hath not given us over as a prey unto them.
The Lord hath wrought: a mighty salvation for us.
We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.
The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.
The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.
Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.
The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.
Our help standeth in the Name of the Lord: who hath made heaven and earth.
Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ After this Hymn may be sung the *Te Deum*.

¶ Then this Collect.

O Almighty God, the soveraign commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the onely giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy

Gospel, the honour of our Soveraign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ THe Office in the Common Prayer-book may be used; onely in stead of these words [*We therefore commit his body to the ground, Earth to Earth, &c.*] say,

We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE FORM and MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS, According to the Order of the CHURCH OF ENGLAND.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch qualities as are requiſite for the ſame; and alſo by publick prayer, with Impoſition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of *England*; No man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of *England*, or ſuffered to execute any of the ſaid Functions, except he be called, tryed, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration, or Ordination.

And none ſhall be admitted a Deacon, except he be Twenty three years of age, unleſs he have

a Faculty. And every man which is to be admitted a Prieſt, ſhall be full Four and twenty years old. And every man which is to be Ordained or Conſecrated Biſhop, ſhall be fully Thirty years of age.

And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and tryal, finding him learned in the Latine Tongue, and ſufficiently inſtructed in holy Scripture, may at the times appointed in the Canon, or elſe upon urgent occaſion, on ſome other Sunday or Holyday, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

THE

Form and Manner

Of Making of

DEACONS.

¶ WHen the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Deacons; how neceſſary that Order is in the Church of Chriſt; and alſo, how the people ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon or his Deputy ſhall preſent unto the Biſhop (ſitting in his Chair, near to the holy Table) ſuch as deſire to be ordained Deacons; (each of them being decently habited) ſaying theſe words,

REverend Father in God, I preſent unto you theſe perſons preſent to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the people,

BRethren, If there be any of you who knoweth any impediment or notable crime in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth

forth in the Name of God, and ſhew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

¶ Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered, to the prayers of the Congregation) ſhall, with the Clergy and people preſent, ſing or ſay the Litany, with the Prayers, as followeth.

¶ The Litany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From

# of Deacons.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the World, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES, our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or Prieſts] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all Women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and Widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: We beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer,

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

# of Deacons.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate, Jesus Christ our Lord. Amen.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALmighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr S. Stephen, with others; Mercifully behold these thy ser-

vants now called to the like Office and Administration. Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

The Epistle.

1 Tim. iij. 8. LIkewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. Even so must their Wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children, and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or else this out of the Sixth of the Acts of the Apostles.

Acts vj. 2. THen the twelve called the multitude of the disciples unto them, and said, It is not reason that We should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom We may apoint over this business. But We will give our selves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and When they had prayed, they laid their hands on them. And the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ And

# of Deacons.

¶ And before the Goſpel, the Biſhop ſitting in his Chair, ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates, to be miniſtred unto every of them that are to be Ordered.

The Oath of the Kings Soveraignty.

I A. B. do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the onely Supream Governour of this Realm, and of all other His Highneſſes Dominions and Countreys, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal: And that no foreign Prince, Perſon, Prelate, State, or Potentate, hath or ought to have any juriſdiction, power, ſuperiority, preeminence or authority Eccleſiaſtical or Spiritual within this Realm. And therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities and authorities; and do promiſe, That from henceforth I ſhall bear faith and true allegiance to the Kings Highneſs, His Heirs and lawful Succeſſors, and to my power ſhall aſſiſt and defend all juriſdictions, priviledges, preeminences and authorities granted or belonging to the Kings Highneſs, His Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

¶ Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the people, after this manner following.

DO you truſt that you are inwardly moved by the holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?

Anſwer.

I truſt ſo.

The Biſhop.

DO you think that you are truly called according to the will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer.

I think ſo.

The Ordering

The Biſhop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer.

I do believe them.

The Biſhop.

WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

IT appertaineth to the Office of a Deacon, in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church, and to inſtruct the youth in the Catechiſm; in the abſence of the Prieſt to Baptize Infants, and to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners or others. Will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your Families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſom examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Anſwer.

Anſwer.

I will endeavour my ſelf, the Lord being my helper.

¶ Then the Biſhop, laying his hands ſeverally upon the head of every one of them, humbly kneeling before him, ſhall ſay,

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ Then one of them appointed by the Biſhop ſhall read,

The Goſpel.

LEt your loins be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, When he will return from the Wedding; that When he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, Whom the Lord When he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and Will come forth and ſerve them. And if he ſhall come in the ſecond Watch, or come in the third Watch, and find them ſo, bleſſed are thoſe ſervants. S. Luk. xij. 35.

¶ Then ſhall the Biſhop proceed in the Communion; and all that are Ordered, ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

¶ The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects following.

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, We beſeech thee,

The Ordering, &c.

O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready Will to obſerve all ſpiritual diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour World without end. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ AND here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year (except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.

¶ The

¶ The Form and Manner of Ordering of PRIESTS.

¶ When the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt; and alſo, how the people ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ The Biſhop.

TAke heed that the perſons whom ye preſent unto us be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the people,

GOod people, theſe are they whom we purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Miniſtry,

Miniſtry, let him come forth in the Name of God, and ſhew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

¶ Then the Biſhop (commending ſuch, as ſhall be found meet to be Ordered, to the prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing, or ſay the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; ſave onely that in the proper Suffrage there added, the word [*Deacons*] ſhall be omitted, and the word [*Prieſts*] inſerted in ſtead of it.

¶ Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.

¶ The Collect.

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church: mercifully behold theſe thy ſervants now called to the Office of Prieſthood, and replenish them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. Amen.

The Epiſtle.

Epheſ. iv. 7. UNto every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the perfecting

ing of the saints, for the Work of the ministry, for the edifying of the body of Christ; till We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the Ninth Chapter of S. Matthew, as followeth.

WHen Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. S. Matth. ix. 36.

¶ Or else this that followeth out of the Tenth Chapter of Saint John.

VErily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling and not the Shepherd, whose own the sheep are not, seeth the Wolf coming, S. John x. 1.

and

and leaveth the sheep, and fleeth; and the Wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop sitting in his Chair, shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the Writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again We exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an Office and charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his bloud. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Where-

fore

fore consider with your selves the end of your Ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our onely Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing

of

of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsom and godly examples and patterns for the people to follow.

And now that this present Congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of England, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer.

Answer.

I will so do, by the help of the Lord.

The Bishop.

WIll you be ready with all faithful diligence to banish and drive away all erroneous & strange Doctrines, contrary to Gods Word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the World and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsom examples and patterns to the flock of Christ?

Answer.

I will apply my self thereto, the Lord being my helper.

The Bishop.

WIll you maintain and set forwards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

Bishop.

WIll you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments?

Anſwer.

I will ſo do, the Lord being my helper.

¶ Then ſhall the Biſhop ſtanding up, ſay,

ALmighty God, who hath given you this will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. Amen.

¶ After this the Congregation ſhall be deſired, ſecretly in their prayers to make their humble ſupplications to God for all theſe things: For the which prayers there ſhall be ſilence kept for a ſpace.

¶ After which ſhall be ſung or ſaid by the Biſhop (the perſons to be Ordained Prieſts, all kneeling) *Veni, Creator Spiritus*; the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.

Viſit

Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.
Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace;
That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for Lord, thou knoweſt us frail)
That neither devil, world nor fleſh
againſt us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayſt be our Comforter
at the laſt dreadful day.
Of ſtrife and of diſſention
diſſolve, O Lord, the bands,

And knit the knots of peace and love,
throughout all Christian lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the blisful sight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in persons three.
To God the Father, laud and praise,
and to his blessed Son,
And to the holy Spirit of grace,
Co-equal three in one.
And pray we that our onely Lord
would please his Spirit to send
On all that shall profess his Name,
from hence to the worlds end.

Amen.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodnes towards us, hast given to us thy onely and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Authour of everlasting life; who after he had made perfect our Redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodnes, and for that thou hast vouchsafed to call these thy servants here present, to the same Office and Ministry appointed for the salvation of mankind, We render unto thee most hearty thanks, We praise and Worship thee; and We humbly beseech thee by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew

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our selves thankful unto thee for these and all other thy benefits, and that We may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them over Whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the same thy Son Jesus Christ our Lord, Who liveth and reigneth With thee in the unity of the same holy Spirit, World Without end. Amen.

¶ When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

REceive the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and Whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAke thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Ordering, &c.

¶ The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy Word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our words and deeds we may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: And it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt that for Deacons, then that for Prieſts. The Epiſtle ſhall be *Eph.* iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S. *Matth.* ix. 36. as before in this Office; or elſe S. *Luke* xii. 35, to 39. as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

¶ The

The Form of Ordaining or Consecrating of an ARCHBISHOP, or BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be

The Collect.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, We beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly minister the godly Discipline thereof; and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

¶ And another Bishop shall read,

The Epistle.

THis is a true saying, If a man desire the Office of a Bishop, he desireth a good Work. A Bishop then must be blameless, the husband of one Wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to Wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, 1 Tim. iij. 1.

he

he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ Or this, for the Epistle.

Acts xx. 17. FRom Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous Wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and

and to give you an inheritance among all them which are sanctified. I have coveted no mans silver or gold, or apparel; yea, you your selves know, that these hands have ministred unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ Then another Bishop shall read,

The Gospel.

JEsus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. S. John xxi. 15.

¶ Or this.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. S. John xx. 19.

¶ Or

The Conſecration

¶ Or this.

S. Matth. xxviij. 19. JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And lo, I am with you alway, even unto the end of the world.

¶ After the Goſpel, and the Nicene Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rochet) ſhall be preſented by two Biſhops unto the Archbiſhop of that Province (or to ſome other Biſhop appointed by lawful Commiſsion) the Archbiſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, we preſent unto you this godly and well-learned man, to be Ordained and Conſecrated Biſhop.

¶ Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgment of the Kings Supremacy, ſhall be miniſtred to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due Obedience to the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I N. choſen Biſhop of the Church and Sée of N. do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and the Metropolitical Church of N. and to their ſucceſſors; So help me God, through Jeſus Chriſt.

¶ This Oath ſhall not be made at the Conſecration of an Archbiſhop.

¶ Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them,

BRethren, It is written in the Goſpel of S. Luke, That our Saviour Chriſt continued the whole night

night in prayer, before he did choose and send forth his twelve Apostles. It is Written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before We admit and send forth this person presented unto us, to the Work Whereunto We trust the holy Ghost hath called him.

¶ And then shall be said the Litany, as before, in the Form of Ordering Deacons: Save onely that after this place, *That it may please thee to illuminate all Bishops, &c.* the proper Suffrage there following shall be omitted, and this inserted in stead of it;

That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office Whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

¶ Then shall be said this Prayer following.

ALmighty God, giver of all good things, Who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church; mercifully behold this thy servant now called to the Work and Ministry of a Bishop, and replenish him so With the truth of thy doctrine, and adorn him With innocency of life, that both by Word and Deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, Who liveth and reigneth With thee and the holy Ghost, World Without end. Amen.

¶ Then the Archbishop sitting in his Chair, shall say to him that is to be Consecrated,

BRother, Foralmuch as the holy Scripture, and the ancient Canons command, that We should not be hasty in laying on hands, and admitting any person

to

to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own bloud; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witnes how you be minded to behave your self in the Church of God.

ARe you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm?

Answer.

I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same?

Answer.

I am so perswaded and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholsom doctrine, and to withstand and convince the gainsayers?

Answer.

I will so do, by the help of God.

The Archbishop.

ARe you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the same?

Answer.

I am ready, the Lord being my helper.

# of Biſhops.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world; that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſe, correct and puniſh, according to ſuch authority as you have by Gods word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

WIll you be faithful in ordaining, ſending, or laying hands upon others?

Anſwer.

I will ſo be, by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf, by Gods help.

¶ Then the Archbiſhop ſtanding up, ſhall ſay,

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

The Conſecration

¶ Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal habit, and kneeling down [*Veni, Creator Spiritus*] ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.

Thou

# of Biſhops.

Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.

According to thy promiſe, Lord,
thou giveſt ſpeech with grace;
That through thy help Gods praiſes may
reſound in every place.

O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.

Our weakneſs ſtrengthen and confirm
(for, Lord, thou know'ſt us frail)
That neither devil, world nor fleſh
againſt us may prevail.

Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)

And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.

Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayſt be our Comforter
at the laſt dreadful day.

Of ſtrife and of diſſention
diſſolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Chriſtian lands.

Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,

And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in perſons three.

To God the Father, laud and praiſe,
and to his bleſſed Son,

And to the holy Spirit of grace,
Co-equal three in one.
And pray We that our onely Lord
Would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end.
Amen.

¶ That ended, the Archiſhop ſhall ſay,

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Let us pray.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thy onely and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the author of everlaſting life; who after he had made perfect our redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, and Doctors, to the edifying and making perfect his Church; Grant, We beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee, and uſe the authority given him, not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a Wiſe and faithful ſervant, giving to thy family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord, Who with thee and the holy Ghoſt, liveth and reigneth one God, World without end. Amen.

¶ Then the Archbiſhop and Biſhops preſent, ſhall lay their hands upon the head of the Elected Biſhop, kneeling before them upon his knees, the Archbiſhop ſaying,

REceive the holy Ghoſt for the Office and Work of a Biſhop in the Church of God, now committed

unto

unto thee by the Impoſition of our hands; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen. And remember that thou ſtir up the grace of God which is given thee by this Impoſition of our hands: For God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

¶ Then the Archbiſhop ſhall deliver him the Bible, ſaying,

GIve heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increaſe coming thereby may be manifeſt unto all men. Take heed unto thy ſelf, and to doctrine, and be diligent in doing them: for by ſo doing, thou ſhalt both ſave thy ſelf, and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the outcaſts, ſeek the loſt. Be ſo merciful, that you be not too remiſs; ſo miniſter diſcipline, that you forget not mercy: that when the chief Shepherd ſhall appear, you may receive the never-fading crown of glory, through Jeſus Chriſt our Lord. Amen.

¶ Then the Archbiſhop ſhall proceed in the Communion-Service; with whom the new Conſecrated Biſhop (with others) ſhall alſo communicate.

¶ And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.

MOſt merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing; and ſo endue him with thy holy Spirit, that he preaching thy Word, may not onely be earneſt to reprove, beſeech, and rebuke with all patience and doctrine, but alſo may be to ſuch as believe, a wholſom example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with

the Father, and the holy Ghost, world without end. Amen.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. Amen.

FINIS.

A

Form of Prayer

With Thankſgiving, to be uſed yearly upon the Fifth day of *November*.

A

Form of Prayer

To be uſed yearly upon the Thirtieth day of *JANUARY*.

A

Form of Prayer

With Thankſgiving, to be uſed yearly upon the Nine and twentieth day of *MAY*.

CHARLES R.

OUr will and pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of England, to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of our Colledges of Eaton and Wincheſter, and in all Pariſh-Churches and Chappels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *White-Hall*, the 2[d] day of *May*, in the 14th year of Our Reign.

By His Majeſties Command.

EDVV. NICHOLAS.

A Form of Prayer with

Thankſgiving, to be uſed yearly upon the Fifth day of *November*; For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-powder.

¶ The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.

¶ If this day ſhall happen to be Sunday, onely the Colleſt proper for that Sunday, ſhall be added to this Office in its place.

¶ Morning Prayer ſhall begin with one of theſe Sentences.

TUrn thy face away from our ſins, O Lord; and blot out all our offences. Pſal. li. 9.

Correct us, O Lord, but with judgment, not in thine anger; leſt thou bring us to nothing. Jere. x. 24.

I will go to my Father, and will ſay unto him; Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. Luke. xv. 18, 19.

¶ Proper Pſalms, Xxxv. Lxiv. Cxxiv. Cxxix.

¶ Proper Leſſons, { The firſt, 2 Sam. xxij. / The ſecond, Acts xxiij.

¶ In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.

Prieſt.

O Lord, ſave the King;

People.

Who putteth his truſt in thee.

Prieſt.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Prieſt.

Let his enemies have no advantage againſt him.

People.

Let not the wicked approach to hurt him.

¶ In

Gunpowd. Treaſon.

¶ In ſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practiſes of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Soveraign King James, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. Amen.

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in bloud. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Soveraign and his Realms, being preſerved in thy true religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [*We humbly beſeech thee, O Father, &c.*] ſhall this be ſaid which followeth.

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Government, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnifie thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, thy mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but didſt in mercy deliver us from their malice, and preſerve us from death and deſtruction. Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our onely Mediatour and Advocate. Amen.

¶ In

Gunpowd. Treaſon.

¶ In the Communion Service, inſtead of the Collect for the day, ſhall this which followeth, be uſed.

ETernal God, and our moſt mighty protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in preſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Soveraign Lord the King, and all the Royal Family from all treaſons and conſpiracies: Preſerve them in thy faith, fear, and love; proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter in the kingdom of heaven; through Jeſus Chriſt our onely Saviour and Redeemer. Amen.

The Epiſtle.

LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. Rom. xiii. 1.

The Goſpel.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me. S. Matth. xxvii. 1.

¶ After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.

¶ This ſentence is to be read at the Offertory.

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law, and the prophets. S. Matth. vii. 12.

A Form of
Common Prayer,
To be uſed yearly upon the xxx. day of *January*, being the day of the Martyrdom of K. CHARLES the Firſt.

¶ If this day ſhall happen to be Sunday, this Form of Service ſhall be uſed the next day following.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.

The Order for Morning Prayer.

¶ He that miniſtreth, ſhall begin with one of theſe ſentences.

Jer. x. 24. DIrect us, O Lord, but with judgment, not in thine anger: leſt thou bring us to nothing.

Joel ii. 13. Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; ſlow to anger, and of great kindneſs; and repenteth him of the evil.

Lam. iii. 22. It is of the Lords mercies, that we are not conſumed; becauſe his compaſſions fail not.

¶ In ſtead of *Venite, exultemus*, ſhall this Pſalm following be uſed, one verſe by the Prieſt, and another by the Clerk and People.

Pſal. xcv. 6. COme, let us worſhip, and fall down: and kneel before the Lord our maker.

Acts iii. 19. O Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us.

Jonah iii 8, 9. Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we ſhall not periſh.

Pſal. li. 3. We acknowledge our faults: and our ſins are ever before us.

Lam. iii. 42. We have provoked thine anger, O Lord: but there is mercy with

Pſal. cxxx. 4. thee, therefore ſhalt thou be feared.

K. Charles Martyr.

O ſhut not up our ſouls with ſinners: nor our life with the bloud-thirſty. Pſal. xxvi. 9.

Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear. Iſai. lxv. 24.

And now in the anguiſh of our ſouls we cry unto thee: Hear, Lord, and have mercy. Baruch. iii. 1.

O Lord, rebuke us not in thine indignation: neither chaſten us in thy diſpleaſure. Pſal. vi. 1.

For thy Names ſake be merciful to our ſin: for it is great. Pſal. xxv. 10.

Turn thy face from our ſins: and put out all our misdeeds. Pſal. li. 9.

Make us clean hearts, O God: and renew a right ſpirit within us. 10

Deliver us from bloud-guiltineſs, O God: thou that art the God of our ſalvation. 14

O deliver us, and be merciful to our ſins: for thy Names ſake. Pſal. lxxix. 9.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem. Pſal. li. 18.

So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation. Pſal. lxxix. 14

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms, vij. ix. x. xj.

¶ Proper Leſſons, { The firſt, 2 Sam. j. / The ſecond, S. Matth. xxvij.

¶ In ſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Soveraign to be this day taken away by wicked hands; We, thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud, (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect, *We humbly beſeech thee, O Father, &c.* Theſe three Collects are to be uſed.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy, to thee only it appertaineth to forgive ſins; Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy

ſervants, who are vile earth, and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting and praying: For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ In the Communion-Service, immediately after the Commandments ſhall this Collect be uſed.

OAlmighty Lord, and everlaſting God; Vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul; through our Lord and Saviour Jeſus Chriſt. Amen.

¶ Then ſhall follow the Prayer for the King, [*Almighty God, whoſe Kingdom is everlaſting*, &c.] And after that, theſe two Collects in ſtead of that for the day.

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for that abundant grace beſtowed on our late Martyred Soveraign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto bloud; and even then, according to the ſame pattern, praying for his murtherers. Let his memory, O Lord, be ever bleſſed among us, that we may follow the example of his patience, and charity: And grant, that this our land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake. Amen.

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt. Amen.

The Epiſtle.

1 S. Pet. ij. 13. SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it,

it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, moe than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. S. Matth. xxi. 33.

¶ After the Prayer [*For the whole state of Christs Church*, &c.] this Collect shall be used.

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thy special favour, that though for our many and great provocations thou didst suffer thine Anointed to fall this day into the hands of violent and bloudthirsty men, and barbarously to be murthered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crown, our most gracious Soveraign King CHARLES the Second, from his bloudy enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. Amen.

K. Charles Martyr.

The Order for Evening PRAYER.

¶ Proper Pſalms, Xxxviij. Lxiv. Cxliij.

¶ Proper Leſſons, { The firſt Jere. xlj. or Dan. ix. to v. 22.
{ The ſecond Heb. xj. v. 32. to cap. xij. v. 7.

¶ In ſtead of the firſt Collect at Evening Prayer, uſe theſe two which follow.

O Bleſſed Lord God, who by thy wiſdom not onely guideſt and ordereſt all things moſt ſuitably to thine own juſtice, but alſo perfomeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgments were right in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all; and that thou wouldſt deliver this Nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved: Grant this for the all-ſufficient merits of thy Son, our Saviour Jeſus Chriſt. Amen.

BLeſſed God, juſt, and powerful, who didſt permit thy dear ſervant, our late dread Soveraign, to be this day given up to the violent outrages of wicked men, to be deſpightfully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his ſon, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which, we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. Amen.

¶ Immediately before the Prayer of S. *Chryſoſtom*, ſhall this Collect be uſed.

AAlmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the ſacred perſon of thine Anointed, our late Soveraign, haſt taught us, that neither the greateſt of Kings, nor the beſt of men are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us; in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſts ſake; To whom, with thee, and the holy Ghoſt be all honour, and glory, world without end. Amen.

A Form of
PRAYER with THANKSGIVING
to be uſed yearly upon the XXIX. day of *MAY*;
Being the day of His Majeſties Birth, and happy
Return to His Kingdoms.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except, where it is hereafter otherwiſe appointed.

¶ If this day ſhall happen to be Aſcenſion-day, Whitſunday, or Trinity-Sunday, onely the Collects of this Office are to be added to the ſeveral Services for thoſe Feſtivals in their proper places. If it ſhall happen to be any other Sunday, or to be Munday, or Tueſday in Whitſun-week, the Collects ſhall be uſed as before, and alſo the proper Pſalms here appointed, in ſtead of thoſe of ordinary courſe, and all the reſt of this Office omitted.

¶ Morning Prayer ſhall begin with this Sentence.

EXhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable in the ſight of God our Saviour. 1 Tim. ij. 1, 2, 3.

¶ In ſtead of *Venite, exultemus*, ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.

COme let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation. Pſal. xcv. 1.

O Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms. 2

For the Lord is a great God: and a great King above all gods. 3

With his own right hand, and with his holy arm: hath he gotten himſelf the victory. Pſal. xcviij. 2.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. 3

He hath remembred his mercy and truth towards the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God. 4

For he hath found David his ſervant: with his holy oyl hath he anointed him. Pſal. lxxxix. 21

His hand hath held him faſt: and his arm hath ſtrengthned him. 22

The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him. 23

He hath ſmitten down his foes before his face: and plagued them that hated him. 24

His truth alſo, and his mercy hath been with him: and in his Name is his horn exalted. 25

He hath ſet his dominion alſo in the ſea: and his right hand in the flouds. 26

Therefore all the Kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth. Pſ. cxxxviij. 4

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. 5

Psal. cxlv. 21. My mouth also shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever, and ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, Xx. Xxj. Lxxxv. Cxviij.

¶ Proper Lessons, { The first 2 Sam. xix. v. 9. / The second Rom. xiij.

¶ In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest.

O Lord, save the King;

People.

Who putteth his trust in thee.

Priest.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Priest.

Let his enemies have no advantage against him.

People.

Let not the wicked approach to hurt him.

¶ Instead of the first Collect for Morning Prayer these two shall be used.

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Soveraign Lord, thy servant, King CHARLES; We are now here before thee with all due thankfulness to acknowledge thine unspeakable goodness this day shewed to us, and to offer up our sacrifices of praise unto thy glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of our selves; vowing all holy obedience in thought, word, and work unto thy divine Majesty; and promising in thee, and for thee, all loyal and dutiful allegiance to thine Anointed servant, and to his heirs after him: whom we beseech thee to bless with all encrease of grace, honour, and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our onely Lord and Saviour. Amen.

O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights, our most gracious Soveraign Lord thy servant King CHARLES; Preserve his life, and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong tower of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let justice, truth, and holiness; let peace, and love, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

¶ In

and Return.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [*We humbly beſeech thee, O Father, &c.*] ſhall this be ſaid which followeth.

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King CHARLES our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully obeying him, as faithful and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. Amen.

¶ Immediately before the Prayer of S. *Chryſoſtom*, uſe the Collect of Thankſgiving, [*For Peace, and Deliverance from our enemies.*]

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ In the Communion-Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.

O Moſt gracious God, and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Soveraign Lord King CHARLES in the throne of his Fathers, (notwithſtanding all the power and malice of his enemies) reſtoring unto us with him, and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs, and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. Amen.

GRant, we beſeech thee, Almighty God, that our Soveraign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty protector of his people, a religious defender of thy ſacred Faith, and of thy holy Church among us, a glorious conquerour over all his enemies, a gracious governour unto all his ſubjects, and a happy father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. Amen.

The

The Kings Birth, &c.

The Epiſtle.

1 S. Pet. ii. 11. DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man; for the Lords ſake; whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel.

S. Matth. xxij. 16. AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ After the Prayer, [*For the whole ſtate of Chriſts Church*, &c.] this Collect following ſhall be uſed.

✶ O Lord our God, who upholdeſt and governeſt all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Soveraign Lord CHARLES, ſet over us by thy grace and providence to be our King: And ſo, together with him, bleſs the whole Royal Family with the dew of thy heavenly Spirit, that they ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour; who with the Father and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

FINIS.

The whole Book
OF
PSALMS

Collected into Engliſh Meeter

BY

THOMAS STERNHOLD, JOHN HOPKINS, and others:

Conferred with the Hebrew, with apt Notes to Sing them withall.

Set forth and allowed to be ſung in all Churches, of all the People together, before and after Morning and Evening Prayer, as alſo before and after Sermons: and moreover in private houſes, for their godly ſolace and comfort, laying apart all ungodly Songs and Ballads, which tend onely to the nouriſhing of vice, and corrupting of youth.

JAMES V.

If any be afflicted, let him pray: and if any be merry, let him ſing Pſalms.

LONDON,

Printed by *T. N.* for the Company of Stationers, 1669.

Cum Privilegio.

A

TREATISE

MADE BY

Athanasius the Great,

Concerning the Use and Vertue

OF THE

PSALMS.

All holy Scripture is certainly the teacher of all virtue and true Faith, but the Book of the Psalms doth express after a certain manner, the very state and condition of the soul. For he which intendeth to present himself to a King, First will compound with himself to set in good order both his gesture and his speech, lest else he might be imputed rude and ignorant: even so doth this godly Book inform all such as be desirous to lead their life in virtue, and to know the life of our Saviour, which he led in his conversation, putting them in mind in the reading thereof of all their affections and passions whereto their soul is inclined. Moreover, the Psalms inform and teach every man with divers instructions whereby he may not onely espy the affections and state of his soul, and to win a good pattern and discipline how he may please God; but also with what form of words he may amend himself, and how to give God due thanks, lest if he should speak otherwise than were convenient, he should fall into impiety, by his unreverent estimation of God, for we must all make an account to the Judge, as well of our evil deeds, as of our words.

IF therefore thou wouldst at any time describe a blessed man, who he is, and what thing maketh him to be so, thou hast the 1, 32, 41, 112, 128 Psalms.

2. If thou wouldst rebuke the *Jews* for the spight they had to *Christ*, thou hast the 2 Psalm.

3. If thy own familiars pursue thee, and if many rise against thee, sing the 3, 143 Psalms.

4. If thus in trouble thou hast called on God, and hast tarried upon his help, and wouldst give hi thanks for that he heard thee with his help, sing the 40, 116 Psalms.

5. If that thou seest evil men to lay snares for thee, and therefore desirest Gods ears to hear thy prayer, sing the 5 Psalm.

6. If thou feelest Gods dreadful threats, and seest thy self afraid of them, thou mayst sing the 9, 31, 88 Psalms.

7. If any take counsel against thee as *Achitophel* did against *David*, if thou be admonished thereof, sing the 7 Psalm.

8. If thou in beholding the grace of our Saviour spread on every side, especially for restoring of mankind to salvation, and wouldst speak thereof in meditation to God, sing the 8 Psalm.

9. If so again, thou wilt sing in giving thanks to God, for the prosperous gathering of thy fruits, use the 8 Psalm.

10. If thou wouldst have thine adversary kept back, and thy soul saved, trust not in thy self, but in the Son of God, sing the 9 Psalm.

11. If thou perceivest God to be wroth with his people, as though he regarded them nothing, thou hast to pacifie him to complain thereof, the 10, 60, 74 Psalms.

12. If any man would put thee in fear, have thou thy hope in God, and sing the 11 Psalm.

13. If thou beholdest the pride of any man, and seest malice to abound, so that there is no godliness among men, repair then to God, and sing the 12 Psalm.

14. If thine adversary lie long in wait against thee, despair not as though God had forgotten thee, but call upon the Lord, and sing the 13, 22, 61 Psalms.

15. If thou heareſt any to blaspheme God in his Providence, be not partaker with them in wickedness, but make haste to God, and sing the 14, 55 Psalms.

16 If thou desirest to know who is the Citizen of Heaven, sing the 15 Psalm.

17. If thou hast need of Prayer for such as be against thee, and have closed thy soul on every side, sing the 10, 17, 86, 148 Psalms.

18. If thou haſt eſcaped from thine enemies, and art delivered from them who purſued thee, ſing thou the 18, 86. Pſalmes.

19. If thou doſt wonder at the order of things created by God, conſider the grace of the divine providence, ſing the 19, 24. Pſalms.

20. If thou ſeeſt a man in adverſity comfort him, and pray for him with the 20. Pſalm.

21. If thou perceiveſt thy ſelf to be defended and fed by God, and to live proſperouſly, rejoyce therein, and ſing the 23. Pſalm.

22. If thine enemies conſpire againſt thee, lift up thy ſoul to God, and ſay the 24 Pſalm: and thou ſhalt ſpy them to labour but in vain againſt thee.

23. If thine Enemies cluſter againſt thee, and go about with their bloudy hands to deſtroy thee, go not thou about by mans help to revenge it, for all mans judgements are not truſty, but deſire God to be Judge, for he alone is Judge, and ſay the 26, 35, 43. Pſalms.

24. If they preſs more fiercely on thee, though they be in number like an armed Hoſt, fear them not which thus reject thee as though thou wert not annointed and elected of God, but ſing the 27. Pſalm.

25. If they be yet ſo impudent, that lay wait againſt thee, ſo that it is not lawful for thee to have any vocation by them, regard not them, but ſing to God the 28. Pſalm.

26. If thou wilt exhort and provoke Kings and Princes to ſubmit their powers to God, and to regard his honour, ſing the 29, 82. Pſalmes.

27. If thou renew and build thine houſe, both of thy ſoul, whereto thou receiveſt God to hoſt, and of thy temporal habitation, ſing the 30, 48, 127. Pſalms.

28. If thou ſeeſt thy ſelf had in hate for the truths ſake, of thy friends and kinsfolks, leave not off thy purpoſe, nor fear them which be againſt thee, but think on them which follow, and ſing the 31. Pſalm.

29. If thou beholdeſt ſuch as be baptized, and delivered from the corruption of their birth, praiſe thou the bountiful grace of God, and ſing the 32. Pſalm.

30. If thou delighteſt to ſing among many, call togeteher righteous men of godly life, and ſing the 33. Pſalm.

31. If by chance thou falleſt among thine enemies, and yet haſt ſo fortunately eſcaped them, if therefore thou wilt give thanks, call together meek men, and ſing the 34. Pſalm.

32. If thou ſeeſt wicked men contend among themſelves to do miſchief, think not that their nature doth impel them by neceſſity to work ſin againſt their will, as certain Hereticks ſuppoſe, but conſider the 36. Pſalm, and thou ſhalt ſee that they be to themſelves their own occaſion of ſinning.

33. If thou ſeeſt how wicked men do much wickedneſs, and yet ſimple folk praiſe ſuch, when thou wilt admoniſh any man not to follow them, nor to be like unto them, becauſe they ſhall be ſhortly rooted out and deſtroyed, ſpeak to thy ſelf and them in the 37. Pſalm.

34. If thou haſt decreed to take heed to thy ſelf, and ſeeſt thine enemies approach nigh thee, as to ſuch the adverſary is moſt provoked to come with aſſault, and therefore wilt prepare thy ſelf, ſing the 39. Pſalm.

35. If thou ſeeſt many poor men to beg, and wilt ſhew pity to them, thou maiſt both thy ſelf receive to mercy, and exhort others to do the ſame, ſaying the 41. Pſalm.

36. If thou haſt a deſire to God-ward, and heareſt thine enemies to upbraid thee, be not troubled, but conſider what fruit of Immortality riſeth to thee for this deſire, comfort thy ſoul with hope to God, and ſo therein keeping and aſſwaging the heavineſs of thy life, ſay the 42. Pſalm.

37. If thou wilt remember Gods benefits which he did to our Fathers, both in their out-going from *Egypt*, and in the Deſert, and how good God was unto them, but they unthankful to him, thou haſt, the 44, 78, 89, 102, 106, 114, 117. Pſalms.

38. If thou haſt made thy refuge to God, and haſt eſcaped ſuch trouble as was prepared againſt thee if thou wilt give thanks, and ſhew out his kindneſs to thee, ſing the 46. Pſalm.

39. If thou wilt know how to give thanks to God, when thou doſt reſort to him, with underſtanding ſing the 47, 48. Pſalms.

40. If thou wilt exhort men to put their truſt in the living God, who miniſtreth all things abundantly to good mens uſe, and blameth the madneſs of the world, which ſerve their God Mammon ſo inordinatly, ſing the 49. Pſalm.

41. If thou wouldſt call upon the blind world for their wrong confidence in their bruit ſacrifices, and ſhew them what ſacrifice God hath moſt required of them, ſing the 50. Pſalm.

42. If thou haſt ſinned, and art converted, and moved to do penance, deſirous to have mercy, thou haſt words of confeſſion in the 51 Pſalm.

43. If thou haſt ſuffered falſe accuſation before the King, and ſeeſt the Devil triumph thereof, go aſide, and ſay the 52. Pſalm.

44. If they which perſecute thee with accuſatious would betray thee, as the Phariſees did *Jeſus*, and as the Aliens did *David*: diſcomfort not thy ſelf therewith, but ſing in good hope to God the 45, 69, 57. Pſalms.

45. If thine adverſaries which trouble thee do upbraid thee, and that they which ſeem to be thy friends

friends ſpeak moſt againſt thee, whereupon, if in thy meditation, thou art ſomewhat grieved thereat; thou maiſt call on God, ſaying the 55 Pſalm.

46. If perſecution come fierce on thee, and unawares chance to enter into the Cave, where thou hideſt thy ſelf, fear not, for in this ſtrait thou ſhalt have expedient words, both to comfort thee, and put thee in old remembrance, with 57, 141 Pſalms.

47. If thou wilt confound Hypocrites which make glorious ſhews outwardly, ſpeak their converſion with the 58 Pſalm.

48. If thy purſuers command thy houſe to be watched, when thou art eſcaped, give thanks to God, and grave it in the tables of thy heart for a perpetual remembrance, and ſay the 56 Pſalm.

49. If thine enemies cruelly aſſault thee, and would catch thy life, offer thy ſubjection to God againſt them, and be of good comfort: for the more they rage, the more ſhall God ſubdue them, and ſay the 62 Pſalm.

50. If thou flieſt perſecution, and getteſt thee into a wilderneſs, fear them not, as though thou wert alone: but having God nigh unto thee, riſe unto him early in the morning, ſinging the 63 Pſalm.

51. If thine enemies would put thee in fear, and never ceaſe to lay trains for thee, and pick all manner of quarrels againſt thee, though they be very many, give no place to them, for the darts of babes ſhall be their deſtruction, if thou fayeſt the 61, 68, 70, 71 Pſalms.

52. If thou wilt laud God with a Pſalm or Hymn, ſing the 56, 66 Pſalms.

53. If thou askeſt mercy of God, ſing the 67 Pſalm.

54. If thou wouldſt ſing to the Lord, thou haſt what to ſay in the 96, 98 Pſalms.

55. If thou haſt need to confeſs God with thanks, ſing the 71, 75, 92, 108, 111, 118, 136, 138, 139 Pſalms.

56. If thou ſeeſt wicked men to proſper in peace, be not offended thereat, but ſay the 73 Pſalm.

57. If thine enemies have beſet the ways whither thou flieſt, and thou art thereby in great anguiſh, yet in this trouble deſpair not, but pray; and if thy prayer be heard, give God thanks, and ſay the 77 Pſalm.

58. If they perſevere ſtill, and defile the houſe of God, kill the elect, and caſt their bodies to the fowls of the air, fear not their cruelty, but ſhew pity to them which be in ſuch agony, and ſay the 79 Pſalm.

59. If thou wilt inform any man with the myſtery of the Reſurrection, ſing the 81 Pſalm.

60. If thou wilt ſing to the Lord, call together Gods ſervants on the feſtival day, and ſing the 81, 95, 134 Pſalms.

61. If thy adverſaries flock together on every ſide, and threat to deſtroy the houſe of God, and make their conſpiracies againſt the Religion, let not the number and power trouble thee, for thou haſt an anchor of the words of the 85 Pſalm.

62. If thou caſteſt an eye to Gods houſe, and to his eternal Tabernacles, and haſt a deſire thereto, as the Apoſtle had, ſay thou alſo the 84 Pſalm.

63. If Gods wrath be ceaſed, and the captivity ended, thou haſt cauſe how to give thanks to God with *David*, recounting his goodneſs to thee and others, with the 77, 85, 116 Pſalms.

64. If thou wilt rebuke Painims and Hereticks, for that they have not the knowledge of God in them, thou maiſt have an underſtanding to ſing to God the 86, 115 Pſalms.

65. If thou wilt know and ſee the diſſent that the Catholick Church hath from Schiſm, and wouldſt convert them, or to diſcern the Church, concerning the outward appearance and forms thereof, thou maiſt ſay the 87 Pſalm.

66. If thou wouldſt know how *Moſes* prayed to God, and in his meditation recounting the brittle eſtate of mans life, deſire God to direct ſo his ſhort life, that he might follow wiſdom, read the 90 Pſalm.

67. If thou wouldſt comfort thy ſelf and others in true Religion, and teach them that hope in God, that he will never ſuffer a ſoul to be confounded, but make it bold without fear, with Gods protection, ſing the 9 Pſalm.

68. If thou wilt ſing on the Sabbath-day, thou haſt the 9 Pſalm.

69. If thou wilt ſing on the Sunday in meditation of Gods holy word, deſiring to be inſtructed therein, whereby thou maiſt reſt in Gods moſt holy will, and ceaſe from all the works and doctrines of vain men, revolve that notable Pſalm 119.

70. If thou ſing the ſecond day of the Sabbath, thou haſt the 95 Pſalm.

71. If thou wilt ſing to the Lord, thou haſt what to ſay in the 96, 98 Pſalms.

72. If thou wilt ſing the fourth day of the Sabbath, ſing the 94 Pſalm: for then when the Lord was betrayed, he began to take revenge on death, and to triumph over it: therefore when thou readeſt the Goſpel, wherein thou heareſt the *Jews* to take counſel againſt the Lord, and that he ſtandeth boldly againſt the Devil, then ſing the aforeſaid Pſalm.

73. If thou wilt ſing on Good Friday, thou haſt a commendation of the Pſalm 9?. for then was the houſe of Gods Church builded, and grounded ſoundly, though the enemies went about to hinder it, for which cauſe ſing to God the ſongs of triumphant victory, with the ſaid Pſalm, and with the 98 and 129 Pſalms.

74. If

74. If there be any captivity wherein thy houſe is laid waſte, and yet builded again, ſing the 96 Pſalm.

75. If the Land be vexed with enemies, and after come to any reſt by the power of God, if thou wilt ſing therefore, ſing the 97 Pſalm.

76. If thou conſidereſt the providence of God in his governance over all, and wilt inſtruct any with true faith and obedience, when thou haſt firſt perſwaded them to confeſs themſelves, ſing the 100 147 Pſalms.

77. If thou doſt acknowledge God in his judicial power, and that in Judgement he mixeth mercy, if thou wilt draw nigh unto him, thou haſt the words of the 101 Pſalm to the end.

78. If for the imbecility of thy nature thou art weary with the continual miſeries and griefs of this life, and wouldſt comfort thy ſelf, ſing the 102 Pſalm.

79. If thou wilt give thanks to God, as it is moſt convenient, and due for all his gifts: when thou wilt ſo do, thou haſt to rejoyce thy ſelf thereunto with 103, 104 Pſalms.

80. If thou wilt praiſe God, and alſo know how, and for what cauſe, and with what words thou mayſt beſt do it, conſider the 113, 117, 133, 145, 147, 148, 149, 150 Pſalms. . . . .

81. If thou haſt faith to ſuch things as God ſpeaketh, and believeſt that which in prayer thou uttereſt, ſay the Pſalm 116 to the end.

82. If thou feeleſt thy ſelf to riſe upwards in degrees of well working, as though thou ſaiſt with *St. Paul, I forget thoſe things which are behind me, and ſet mine eyes on thoſe things which be before me*, thou haſt the 120 Pſalm. ✳

83. If thou beeſt holden in thraldom under ſtraining and wandring thoughts, and feeleſt thy ſelf drawn by them, whereof thou art ſorry, then ſtay thy ſelf from henceforth, and tarry where thou haſt found thy ſelf in fault, ſet thee down, and mourn thou alſo as the Hebrew people did, and ſay with them the 137 Pſalm.

84. If thou perceiveſt that temptations are ſent to prove thee, thou oughteſt after ſuch temptations to give God the thanks, and ſay the 139 Pſalm.

85. If thou be in bondage by thine enemies, and wouldſt fain be delivered, ſay the 140 Pſalm.

86. If thou wouldſt pray and make ſupplication, ſay the 141, 142, 143 Pſalms.

87. If any tyrannous enemy riſe up againſt the people, fear thou no more than *David* did *Goliah*, but believe like *David*, and ſing the 144 Pſalm.

88. If thou art elect, and out of low degree, eſpecially before other, to ſome vocation to ſerve thy brethren, advance not thy ſelf againſt them in thine own power, but give God his glory who did chooſe thee, and ſing the 145 Pſalm.

89. If thou wilt ſing of obedience, praiſing God with *Alleluja*, thou haſt 105, 106, 107, 111, 112, 113, 114, 115, 117, 135, 148, 149, 150 Pſalms.

90. If thou wilt meditate on our Saviour Chriſt, thou haſt of him in every Pſalm, but moſt chiefly in the 25, 45, 110 Pſalms.

91. Such Pſalms as ſhew his lawful generation of his Father, and his corporal preſence, be the 11, 69 Pſalms.

92. Such as do propheſie before of his moſt holy Croſs and Paſſion, telling how many deceitful aſſaults he ſuſtained for us, and how he ſuffered, be the 2, 119 Pſalms.

93. Such as expreſs the malicious hatred of the *Jews*, and the betraying of *Judas*, are the 21, 50, 55, 69, 72, 109 Pſalms.

94. Such as deſcribe his Agony in his paſſion, Death, Sepulchre, be the 22, 88 Pſalms.

95. For his Dominion and Preſence in the fleſh, read the 116 Pſalm.

96. Such as ſhew his glorious Reſurrection of Body, be the 44, 47 Pſalms.

97. Such as ſet out his Aſcention into Heaven, are the 93, 96, 98, 99 Pſalms.

98. And that he ſitteth at the right hand of his Father, the 110 Pſalm maketh manifeſt.

99. Such as ſhew that he hath authority of his Father to judge, expreſsing his judicial power, both in condemning the Devil, and all wicked Nations, are the 56, 72, and 82 Pſalms.

¶ VENI CREATOR.

COme holy Ghoſt eternall
God, proceeding from above,
both from the Father and the Son,
the God of peace and love. Viſit our minds,
and into us thy heavenly grace inſpire:
That in all truth and godlineſs, we may
have true deſire.

Thou art the very comforter
in all woe and diſtreſs:
The heavenly gift of God moſt high,
which no tongue can expreſs:
The fountain and the lively ſpring
of joy celeſtial:
The fire ſo bright, the love ſo clear,
and unction ſpiritual.

Thou in thy gifts art manifold,
whereby Chriſts Church doth ſtand:
In faithful hearts writing thy law,
the finger of Gods hand.
According to thy promiſe made,
thou givеſt ſpeech of grace:
That through thy help the praiſe of God
may ſtand in every place.

O holy Ghoſt, into our wits
ſend down thy heavenly light:
Kindle our hearts with fervent love,
to ſerve God day and night.
Strength and ſtabliſh all our weakneſs,
ſo feeble and ſo frail:
That neither fleſh, the world, nor devil
againſt us do prevail.

Put back our enemies farre from us,
and grant us to obtain
Peace in our hearts with God and man,
without grudge or diſdain.
And grant, O Lord, that thou being
our leader and our guide,
We may eſchew the ſnares of ſin,
and from thee never ſlide.

To us ſuch plenty of thy grace,
good Lord, grant we thee pray,
That thou maiſt be our comforter
at the laſt dreadful day.
Of all ſtrife and diſſention,
O Lord, diſſolve the bands;
And make the knots of peace and love
throughout all Chriſtian lands.

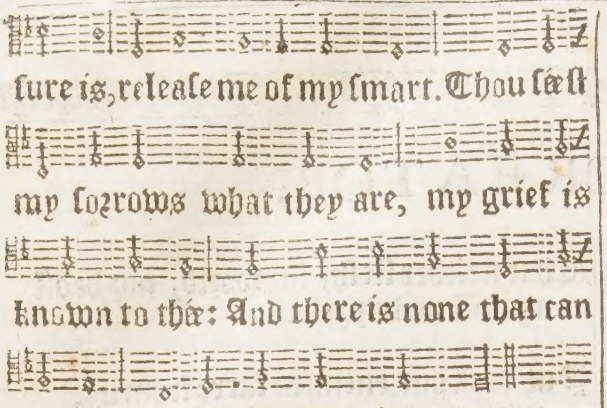
Grant us, O Lord, through thee to know
the Father moſt of might:
That of his dear beloved Son
we may attain the ſight:
And that with perfect faith alſo
we may acknowledge thee,
The Spirit of them both alway,
one God in perſons three.

Laud and praiſe be to the Father
and to the Son equal,
And to the holy Spirit alſo,
one God co-eternal.
And pray we that the onely Son
vouchſafe his Spirit to ſend
To all that do profeſs his name,
unto the worlds end.

The Humble ſuit of a Sinner. M.

O Lord of whom I do depend, behold my
careful heart: And when thy will & plea-

ſure



sure is, release me of my smart. Thou seest my sorrows what they are, my grief is known to thee: And there is none that can remove, or take the same from me;

But onely thou whose aid I crave,
whose mercy still is prest
To ease all those that come to thee
for succour and for rest.
And sith thou seest my restless eyes,
my tears and grievous groan;
Attend unto my suit, O Lord,
mark well my plaint and moan.

For sin hath so enclosed me
and compast me about,
That I am now remediless,
if mercy help not out.
For mortal man cannot release,
or mitigate this pain:
But even thy Christ, my Lord and God,
who for my sins was slain.

Whose bloudy wounds are yet to see
though not with mortal eye:
Yet do thy Saints behold them all,
and so I trust shall I.
Though sin doth hinder me a while,
when thou shalt see it good
I shall enjoy the sight of him,
and see his wounds and bloud.

And as thine angels and thy saints
do now behold the same:
So trust I to possess that place,
with them to praise thy name.
But whilst I live here in this vale
where sinners do frequent,
Assist me ever with thy grace,
my sins still to lament.

Lest that I tread the sinners trace,
and give them my consent,
To dwell with them in wickedness,
whereto nature is bent.

Onely thy grace must be my stay,
Lest that I fall down flat:
And being down, then of my self
cannot recover that.

Wherefore this is yet once again,
my suit and my request,
To grant me pardon for my sin,
that I in thee may rest.
Then shall my heart and tongue also
be instruments of praise,
And in thy Church and house of saints
sing psalms to thee always.

Venite exultemus. Psal. xcv.

Sing this as the 19 Psal. tune.

O Come and let us now rejoyce,
And sing unto the Lord,
And to our onely Saviour
Also with one accord.
O let us come before his face
With inward reverence,
Confessing all our former sins,
And that with diligence.

To thank him for his benefits
Always distributing:
Wherefore to him right joyfully
In psalms now let us sing.
And that because that God alone
Is Lord magnificent:
And eke above all other Gods,
A King omnipotent.

His people doth not he forsake
At any time or tide:
And in his hands are all the coasts
Of all the world so wide.
And with his loving countenance
He looketh every where:
And doth behold the tops of all
The mountains far and near.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned
The earth which doth not fade.
O come therefore and worship him,
And down before him fall:
And let us knéel before the Lord,
The which hath made us all.

He

He is our God, our Lord, and King,
And we his people are,
His flock and sheep of his pasture,
Of whom he taketh care.
This day if ye will hear his voice,
Then harden not your heart,
As in the bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness,
A great and grievous crime.
Whereas your fathers tempted me
And try'd me every way:
They proved me, and saw my works,
What I could do or say.

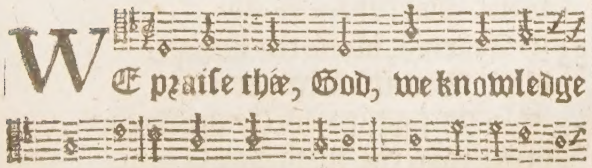
These fourty years I have been griev'd
With this generation:
And evermore I said they err'd
In their imagination:
Wherewith their hearts were sore cũbred
Long time and many dayes:
Wherefore I said assuredly
They have not known my wayes.

To whom I in my anger swore,
That they should not be blest,
Nor see my joy celestial,
Nor enter in my rest.

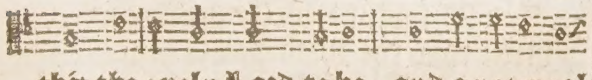
Gloria Patri.

All laud and praise be to thee, Lord,
O that of might art most,
To God the Father, and the Son,
and to the holy Ghost.
As it in the beginning was
for ever heretofore,
And is now at this present time,
and shall be evermore.

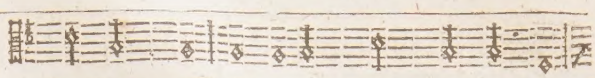
The Song of St. *Ambrose*, called
Te Deum.



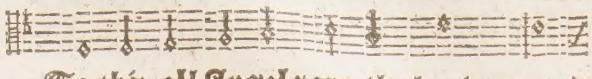
E praise thee, God, we knowledge



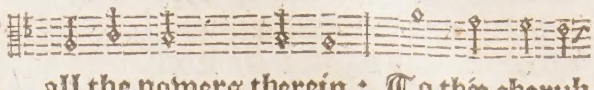
thee the onely Lord to be; and as eternal



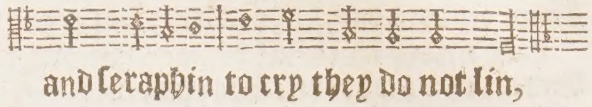
Father, all the earth doth worship thee,



To thee all Angels cry, the heavens and



all the powers therein: To thee cherub



and seraphin to cry they do not lin,

O holy, holy, holy Lord,
of Sabbath Lord the God; (spread,
Through heaven and earth thy praise is
and glory all abroad.
Th' Apostles glorious company
yield praises unto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious host
of Martyrs sound thy praise:
The holy Church throughout the world
doth knowledge thee alwayes.
Father of endless Majesty
they do acknowledge thee:
Thy Christ, thy honorable, true,
and onely Son to be.

The holy Ghost the Comforter;
of glory thou art King,
O Christ, and of the Father art
the Son everlasting.
When sinful mans decay in hand
thou tookest to restore,
To be inclos'd in Virgins womb
thou didst not abhorre.

When thou hadst overcome of death
the sharp and cruel might,
Thou heavens Kingdom didst set ope
to each believing wight.
In glory of the Father thou
dost sit on Gods right hand:
We trust that thou shalt come our Judge
our cause to understand.

Lord help thy servants when thou hast
bought with thy precious blood,
And in eternal glory set
them with thy saints so good.

O Lord, do thou thy servants save,
bless thine inheritance:
Lord, govern them, and Lord, do thou
for ever them advance.

We magnifie thee day by day,
and world without an end
Adore thy holy name: O Lord,
vouchsafe us to defend
From sin this day, have mercy, Lord,
have mercy on us all:
And on us, as we trust in thee,
Lord let thy mercy fall.

O Lord, I have reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord, let me never be.

The Song of the three Children.

O All ye works of God the Lord, bless
ye the Lord, praise him, and magnifie him
for ever.

2 O ye the Angels of the Lord,
bless ye the Lord, praise him
and magnifie him for ever.
3 O ye the starry heavens high,
bless ye the Lord, praise him
and magnifie him for ever.
4 O ye waters above the sky,
bless ye the Lord, &c.
5 O all ye powers of the Lord,
bless ye the Lord, &c.
6 O ye shining Sun and Moon,
bless ye the Lord, &c.
7 O ye the glistering Stars of heaven,
bless ye the Lord, &c.
8 O ye the showers and dropping dew,
bless ye the Lord, &c.
9 O ye the blowing winds of God,
bless ye the Lord, &c.
10 O ye the fire and warming heat,
bless ye the Lord, &c.
11 Ye winter and the summer-tides,
bless ye the Lord, &c.
12 O ye the dews and binding frosts,
bless ye the Lord, &c.
13 O ye the frost and chilling cold,
bless ye the Lord, &c.
14 O ye congealed ice and snow,
bless ye the Lord, &c:
15 O ye the nights and lightsome days,
bless ye the Lord, &c.
16 O ye the darkness and the light,
bless ye the Lord, &c.
17 O ye the lightnings and the clouds,
bless ye the Lord, &c.
18 O let the earth eke bless the Lord,
yea bless the Lord, &c.
19 O ye the mountains and the hills,
bless ye the Lord, &c.
20 O all ye green things on the earth,
bless ye the Lord, &c.
21 O ye the ever-springing wells,
bless ye the Lord, &c.
22 O ye the seas and eke the floods,
bless ye the Lord, &c.
23 Whales and all that in waters move,
bless ye the Lord, &c.
24 O all ye flying fowls of th'air,
bless ye the Lord, &c.
25 O all ye beasts and cattle eke,
bless ye the Lord, &c.
26 O ye the children of mankind,
bless ye the Lord, &c.
27 Let Israel eke bless the Lord,
yea bless the Lord, &c.
28 O ye the Priests of God the Lord,
bless ye the Lord, &c.
29 O ye the servants of the Lord,
bless ye the Lord, &c.
30 Ye spirits and souls of righteous men,
bless ye the Lord, &c.
31 Ye holy and ye meek of heart,
bless ye the Lord, &c.
32 O Ananias, bless the Lord,
bless thou the Lord, &c.
33 O Azarias, bless the Lord,
bless thou the Lord, &c.
34 And Misael eke bless the Lord,
bless thou the Lord, praise him,
and magnifie him for ever.

The Song of *Zacharias*, called *Benedictus*.

THe only Lord of Israel be prais'd ever-
more: For through his visitation And mer-
cy kept in store, His people now he hath
redæm'd, That long have bæn in thrall:
And spread abroad his saving health
Upon his servants all.

In Davids house his servants true,
According to his mind,
And also his annointed King,
As we in Scripture find.
As by his holy Prophets all.
Oft-times he did declare,
The which were since the world began,
His ways for to prepare.

That we might be delivered
From those that make debate,
Our enemies, and from the hands
Of all that do us hate.
The mercy which he promised
Our fathers to fulfil,
And think upon his covenant made
According to his will.

And also to perform the oath
Which he before had sworn
To Abraham our father dear,
For us that were forlorn:
That he would give himself for us,
And us from bondage bring
Out of the hands of all our foes,
To serve our heavenly King.

And that without all manner fear,
And eke in righteousness:
And also for to lead our lives
In stedfast holiness.

And thou, O child, which now art born
And of the Lord elect,
Shalt be the Prophet of the High'st,
His ways for to direct.

For thou shalt go before his face,
For to prepare his ways,
And also for to teach his will
And pleasure all thy days.
To give them knowledge how that their
Salvation is near:
And that remission of their sins
Is through his mercy mere.

Whereby the day-spring from on high
Is come us for to visit,
And those for to illuminate
Which do in darkness sit.
To lighten those that shadowed be
With death and eke oppress:
And also for to guide our feet
The way to peace and rest.

The song of blessed *Mary*, called *Magnificat*.

MY soul doth magnifie the Lord, My
spirit eke evermore Rejoyceth in the Lord
my God, Which is my Saviour. And
why? because he did regard, and gave
respect unto So base estate of his hand-
maid, and let the mighty go.

For now behold all nations
And generations all,
From this time forth for evermore
Shall me right blessed call:
Because he hath me magnified
Which is the Lord of might;
Whose name be ever sanctified,
And praised day and night.

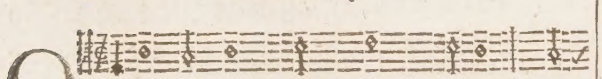
For

For with his mercy and his grace
All men he doth inflame,
Throughout all generations
To such as fear his Name.
He shewed strength with his great arm,
And made the proud to start,
With all imaginations
That they bear in their heart.

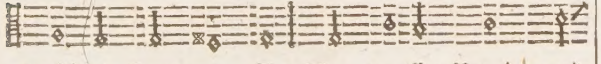
He hath put down the mighty ones
From their supernal seat,
And did exalt the mæk in heart.
As he hath thought it mæt.
The hungry he replenished
With all things that were good,
And through his power he made the rich
Oft-times to want their food.

And calling to rememberance
His mercy every deal,
Hath holpen up assistantly
His servant Israel.
According to his promise made
To Abraham before,
And to his sæd successively,
To stand for evermore.

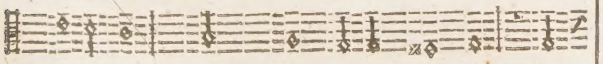
The Song of *Simeon*, called *Nunc Dimittis*.



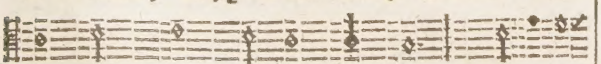
O Lord, because my hearts desire hath



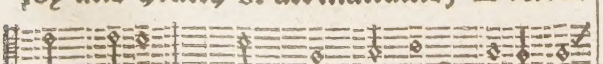
wished long to sæ My onely Lord and



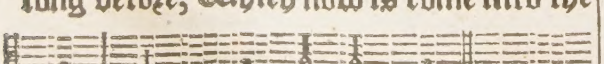
Sabiour, Thy Son before I die: The



joy and health of all mankind, Desired



long before, Which now is come into the



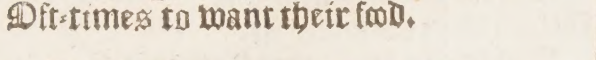
world, Of mercy bringing store.

Thou sufferest thy servant now
In peace for to depart,
According to thy holy word,
Which lighteneth my heart.

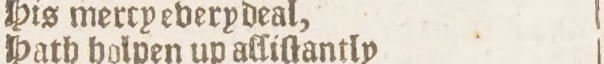
Because mine eyes which thou hast made
To give my body light,
Have now beheld thy saving health,
Which is the Lord of might.

Whom thou mercifully hast set,
Of thine abundant grace,
In open sight and visible
Before all peoples face.
The Gentiles to illuminate,
And Satan overquel,
And eke to be the glory of
Thy people Israel.

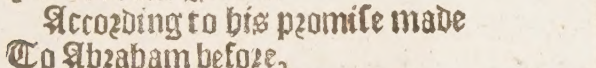
The Symbole or Creed of *Athanasius*, called *Quicunque vult*.



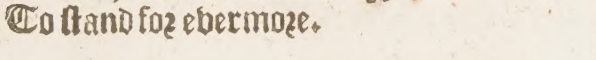
What man soever he be that salvation



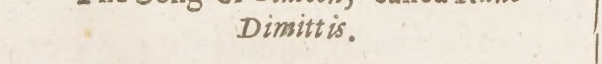
will attain, The catholick belief he must



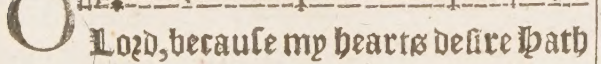
before all things retain. Which faith



unless he wholly kæp, and undefiledly,



Without all doubt eternally he shall



be sure to die.

The catholick belief is this,
That God we worship one
In trinity, and trinity
in unity alone:
So as we neither do confound
the persons of the thræ,
Nor yet the substance whole of one
in sunder parted be.

One person of the Father is,
another of the Son,
Another person proper of
the holy Ghost alone.
Of Father, Son, and holy Ghost,
but one the God-head is:
Like glory, co-eternal eke
the majesty likewise.

Such

Such as the Father is, such is
the Son in each degrée:
And such also we do believe
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Son:
The holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
incomprehensible Son:
And comprehensible also is
the holy Ghost of none.
The Father is eternal, and
the Son eternal so:
And in like sort eternal is,
the holy Ghost also.

And yet though we believe that each
of these eternal be:
Yet there but one eternal is,
and not eternals thrée.
As ne incomprehensible we,
ne yet uncreate thrée:
But one incomprehensible, one
uncreate hold to be.

Almighty so the Father is,
the Son Almighty so,
And in like sort Almighty is
the holy Ghost also.
And albeit that every one
of these Almighty be;
Yet there but one Almighty is,
and not Almighties thrée.

The Father God is, God the Son,
God holy Ghost also:
Yet are there not thrée Gods at all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the Son:
And Lord the holy Ghost, yet are
there not thrée Lords, but one.

For as we are compel'd to grant,
by Christian verity:
Each of the persons by himself,
both God and Lord to be:
So Catholick Religion
forbiddeth us alway,
That either Gods be thrée, or that
thrée Lords be there to say.

Of none the Father is, ne made,
ne create, nor begot:
The Son is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Son:
Ne made, ne create, nor begot,
but doth procéd alone.

So we one Father hold, not thrée,
one Son also, not thrée:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinity before,
nor after other is:
Ne greater any then the rest:
ne lesser be likewise.

But every one among themselves,
of all the persons thrée:
Together co-eternal all,
and all coequal be.
So Unity in Trinity,
as said it was before:
And Trinity in Unity,
in all things we adore.

Therefore what man soever that
salvation will attain:
This faith touching the Trinity,
of force he must retain.
And needful to eternal life,
it is that every wight,
Of the incarnating of Christ,
our Lord believe aright.

For this the right Faith is, that we
believe and eke do know:
That Christ our Lord the Son of God,
is God and man also.
God of his Fathers substance got,
before the world began;
And of his Mothers substance born,
in world a very man.

Both perfect God and perfect man
in one, one Jesus Christ:
That doth of reasonable soul,
and humane flesh subsist.
Touching his God-head, equal with
his Father, God is he:
Touching his man-hood, lower than
his Father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One, not by turning of God-head,
into the flesh of man:
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one:
But onely by the Unity,
that is of one person.
For as the reasonable soul,
and flesh but one man is:
So in one person God and man,
is but one Christ likewise.

Who suffered for to save us all,
to Hell he did descend:
The third day rose again from death,
to heaven he did ascend.
He sits at the right hand of God,
th' Almighty Father there:
From thence to judge the quick and dead,
again he shall appear.

At whose return all men shall rise
with bodies new restor'd,
And of their own works they shall give
account unto the Lord.
And they into eternal life
shall go that have done well:
Who have done ill, shall go into
eternal fire to dwell.

This is the Catholick belief:
who doth not faithfully
Believe the same, without all doubt
he saved cannot be.

To Father, Son, and holy Ghost,
All glory be therefore,
As in beginning was, is now,
And shall be evermore.

The Lamentation of a Sinner.

O Lord, turn not away thy face From him
that lies prostrate, Lamenting sore his sin-
ful life, Before thy mercy gate. Which
gate thou openest wide to those that do
lament their sin. Shut not that gate
against me, Lord, but let me enter in.

And call me not to mine account
How I have lived here:
For then I know right well, O Lord,
How vile I shall appear.
I need not to confess my life,
I am sure thou canst tell:
What I have been, and what I am
I know thou know'st it well.

O Lord thou know'st what things be past,
And eke the things that be:
Thou know'st also what is to come,
Nothing is hid from thee.
Before the heavens & earth were made
Thou know'st what things were then,
As all things else that have been since
Among the sons of men.

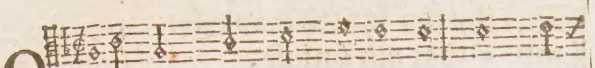
And can the things that I have done
Be hidden from thee then?
Nay, nay, thou know'st them all, O Lord.
Where they were done, and when.
Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercy for my sin,
To heal my deadly wound.
O Lord, I need not to repeat
What I do beg or crave:
Thou know'st, O Lord, before I ask,
The thing that I would have.

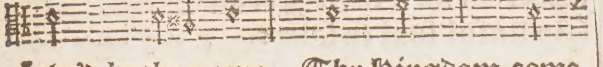
Mercy, good Lord, mercy I ask,
This is the total sum:
For mercy, Lord, is all my suit,
Lord, let thy mercy come.

The

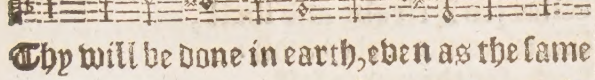
The Lords Prayer, or *Pater Noster.*



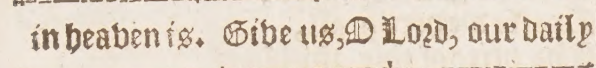
OUr Father which in heabē art, Lord hal-



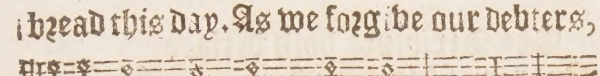
low'd be thy name. Thy Kingdom come.



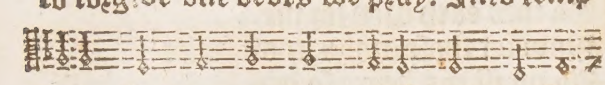
Thy will be done in earth, even as the same



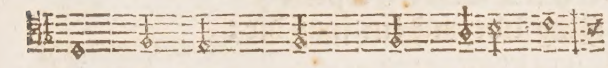
in heaven is. Gíve us, O Lord, our daily



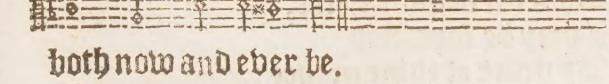
bread this day. As we forgíve our debters,



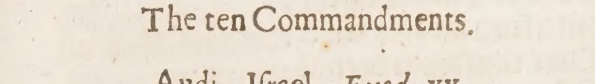
so forgíve our debts we pray. Into temp-



tation lead us not, from evil make us frée.



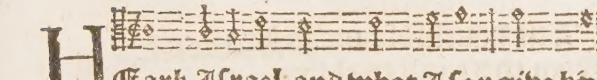
For Kingdom, power, and glory thine



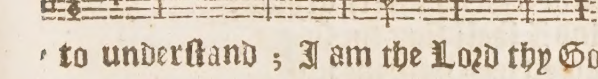
both now and ever be.

The ten Commandments.

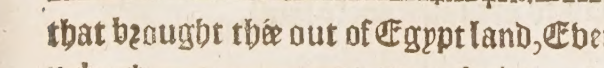
Audi, Israel, *Exod.* xx.



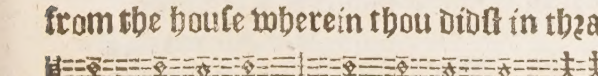
HEark Israel, and what I say gíve héed



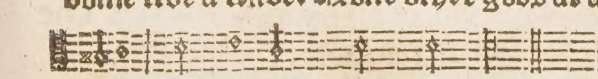
to understand; I am the Lord thy God



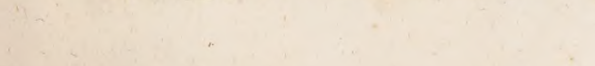
that brought thée out of Egypt land, Even



from the house wherein thou didst in thral-



dome líve a slave. None other gods at all



before my presence shalt thou have.

No manner graven ímage shalt
thou make at all to thée;
Nor any figure like to thée
shall counterfeited be,
Of any thing in heaven above,
nor in the earth below,
Nor in the waters beneath the earth:
to them thou shalt not bow,

Nor shalt them serve: the Lord thy God,
a jealous God am I,
That punish Parents faults unto
the third and furth degrée,
Upon their children that me hate:
and mercy do display
To thousands of such as me love,
and my precepts obey.

The name thou of the Lord thy God
in vain shalt never use:
For him that takes his name in vain
the Lord will not excuse.
Remember that thou holy kéep
the sacred Sabbath-day:
Six dayes thou labour shalt, and do
thy néedful works alway.

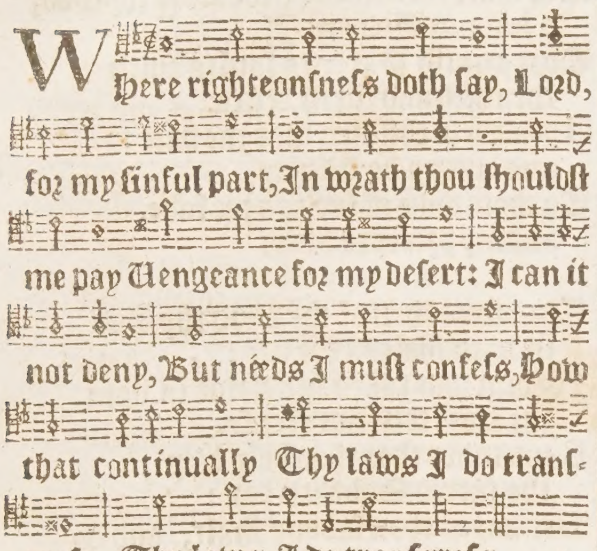
The seventh day is set by the Lord
thy God to rest upon;
No work then shalt thou do in it,
ne thou, nor yet thy son,
Thy daughter, servant, nor thy maid,
thine oxe, nor yet thine asse,
Nor stranger that within thy gates,
hath his abiding place.

For in six dayes God heaven and earth,
and all therein did make,
And after those his rest he did
upon the seventh day take.
Wherefore he blest the day that he
for resting did ordain,
And sacred to himself alone
appointed to remain.

Yéld honour to thy parents, that
prolong'd thy dayes may be
Upon the land the which the Lord
thy God hath given thée.
Thou shalt not murder. Thou shalt not
commit adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.

Thou shalt not covet house that to
thy neighbour doth belong:
Ne covet shalt in having of
his wife to do him wrong:
Nor his man-servant nor his maid,
nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

The complaint of a Sinner.



Where righteousnes doth say, Lord,
for my sinful part, In wrath thou shouldst
me pay Vengeance for my desert: I can it
not deny, But needs I must confess, How
that continually Thy laws I do transl-
gress, Thy laws I do transgress.

But if it be thy will
With sinners to contend,
Then all thy flock shall spill,
And be lost without end.
For who lives here so right,
That rightly he can say,
He sins not in thy sight
Full oft and every day:

The Scripture plain tells me
The righteous man offendeth
Seven times a day to thee,
Whereon thy wrath dependeth:
So that the righteous man.
Doth walk in no such path,
But he falls now and than
In danger of thy wrath.

Then sith the cause so stands
That even the man right wise
Falls oft in sinful bands,
Whereby thy wrath may rise:
Lord, I that am unjust,
And righteousnes none have;
Whereto then shall I trust
My sinful soul to save?

But truly to that post
Whereto I cleave and shall,
Which is thy mercy most:
Lord, let thy mercy fall,
And mitigate thy mood,
Or else we perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare
No drop of blood in thee,
But that thou didst not spare
To shed each drop for me.
Now let those drops most swet
So moist my heart so dry,
That I with sin replete,
May live, and sin may die:

That being mortified
This sin of mine in me,
I may be sanctified
By grace of thine in thee:
So that I never fall
Into such mortal sin,
That my foes infernal
Rejoice my death therein:

But vouchsafe me to kep
From those infernal foes,
And from that lake so deep,
Whereas no mercy grows:
And I shall sing the songs,
Confirmed with the just,
That unto thee belongs
Which art mine onely trust.

The Pſalms of *DAVID* in Metre.

Beatus vir. Pſal. 1. *T. S.*

This Pſalm is ſet firſt as a preface, to exhort all godly men to ſtudy and medi ate the heavenly wiſdom; for they be bleſſed that ſo do: but the wicked contemners thereof at length ſhall come to miſery.

THe man is bleſt that hath not bent to wicked read
his ear: nor led his life as ſinners do, nor ſate in ſcorners chair.

2 But in the law of God the Lord doth
ſet his whole delight: And in that law
doth exerciſe himſelf both day and night.

3 He ſhall be like the tree that grows
faſt by the River ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leaf ſhall never fade nor fall,
but flouriſh ſtill and ſtand:
Even ſo all things ſhall proſper well,
that this man takes in hand.

4 So ſhall not the ungodly men,
they ſhall be nothing ſo:
But as the duſt which from the earth
the wind drives to and fro.
5 Therefore ſhall not the wicked men
in judgement ſtand upright:
Nor yet the ſinners with the juſt
ſhall come in place or ſight.

6 For why? the way of godly men
unto the Lord is known,
And eke the way of wicked men
ſhall quite be overthrown.

To Father, Son, and holy Ghoſt
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

Quare fremuerunt Gentes. Pſal. 2. *T. S.*

David rejoyceth, that albeit enemies and worldly power, rage, God will advance his Kingdom even to the fartheſt end of the world: therefore he exhorteth Princes humbly to ſubmit themſelves under the ſame. Herein is ſignified Chriſt and his Kingdom.

Sing this as the 8 Pſalm.

WHy did the Gentiles tumults rage,
what rage was in their brain?
Why did the Jewiſh people muſe,
ſeing all is but vain?
2 The Kings and Rulers of the earth
conſpire and are all bent
Againſt the Lord and Chriſt his Son,
which he among us ſent.

3 Shall we be bound to them? ſay they:
let all their bonds be broke:
And of their doctrine and their law
let us reject the yoke.
4 But he that in the heaven dwels
their doings will deride:
And make them all as mocking-ſtocks,
throughout the world ſo wide.

5 For in his wrath the Lord will ſay,
to them upon a day:
And in his fury trouble them,
and then the Lord will ſay,
6 I have anointed him my King,
upon my holy hill:
I will therefore, Lord, preach thy law,
and eke declare thy will.

7 For in this wiſe the Lord himſelf
did ſay to mee I wot,
Thou art my dear and only Son,
to day I thee begot.
8 All people I will give to thee,
as heirs at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruiſe even with a mace
as men under foot trod:
And as the Potters ſhreads ſhalt break
them with an iron rod.
10 Now yee, O Kings and Rulers all,
be wiſe therefore and learn'd
By whom the matters of the world,
be judged and diſcern'd.

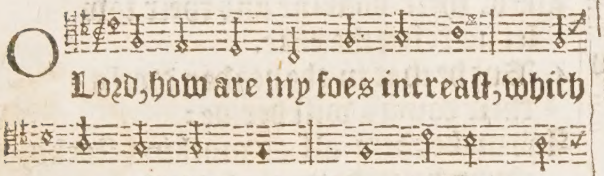
11 Sée that ye ſerue the Lord abone,
in trembling and in feár:
Sée that with reuerence ye reioyce,
to him in like manner.
12 Sée that ye kiſs and eke imbrace,
his bleſſed Son I ſay:
Leſt in his wrath ye ſuddenly,
periſh in the mid-way.

13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt,
ſhall happy be and bleſt.

Domine, quid. Pſal. 3. *T. S.*

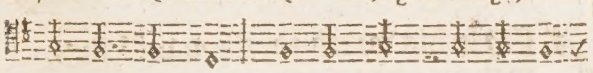
David driuen out of his Kingdom by his ſon Abſolon, was greatly tormented in mind for his ſin. Therefore he calleth upon God, and is bold in his promiſes againſt the terror both of enemies and preſent death. Then he rejoyceth for the victory given to him and the Church over their enemies.

Or as the 27. Pſalm, tune.

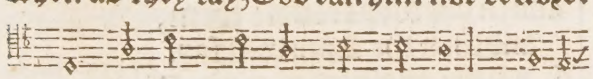


O Lord, how are my foes increaſt, which

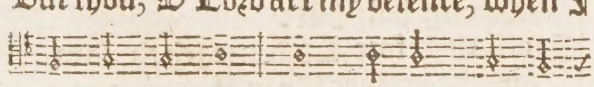
vex me more and more! They kil my heart



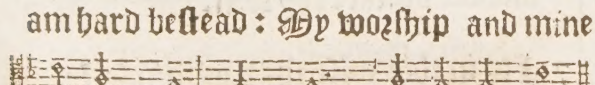
when as they ſay, God can him not reſtore.



But thou, O Lord art my defence, when I



am hard beſtead: My worſhip and mine



honour both, and thou hold'ſt up my head.

4 Then with my voice upon the Lord
I did both call and cry:
And he out of his holy hill
did hear me by and by
5 I laid me down and quietly
I ſlept, and roſe again:
For why? I know aſſuredly
the Lord will me ſuſtain.

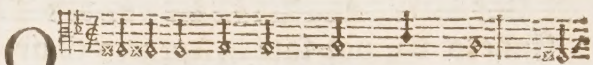
6 If ten thouſand had hem'd me in,
I could not be afraid:
For thou art ſtill my Lord and God,
my Sauiour and mine aid.

7 Riſe up therefore, ſaue me my God,
for now to thee I call:
For thou haſt broke the cheeks and teeth
of theſe wicked men all.

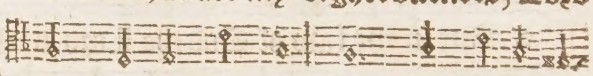
8 Saluation onely doth belong
to thee, O Lord above:
Thou doſt beſtow upon thy folk
thy bleſsing and thy loue.

Cum invocarem, Pſal. 4. *T. S.*

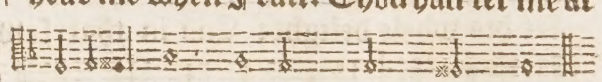
David perſecuted by Saul, calleth upon God with aſſured truſt, reproveth his enemies, for reſiſting his dominion, and preferreth the favour of God before all treaſure.



O God that art my righteouſnes, Lord



hear me when I call: Thou haſt ſet me at



liberty, when I was bound and thrall.

2 Haue mercy, Lord, therefore on me,
and grant me my requeſt:
For unto thee unceſſantly
to cry I will not reſt.

3 O mortal men, how long will ye
my glory thus deſpiſe:
Why wander ye in vanity,
and follow after lies?
4 Know ye that good and godly men
the Lord doth take and chuſe:
And when to him I make my plaint,
he doth me not refuſe.

5 Sin not but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelues conuert.
6 Offer to God the ſacrifice
of righteouſnes, I ſay:
And look that in the liuing Lord
you put your truſt alway.

7 The greater ſort crave worldly goods,
and riches do embrace:
But, Lord, grant us thy countenance,
thy fauour and thy grace.

8 For thou thereby ſhalt make my heart
more joyful and more glad,
Then they that of their corn and wine
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep:
For thou onely wilt me O Lord,
alone in ſafety keep.

Verba mea auribus. Pſal. 5. *T. S.*

David perſecuted by Doeg and Achitophel, Sauls flatterers, calleth upon God to puniſh their malice. Then aſſured of ſucceſs, he conceiveth comfort.

INcline thine ears unto my words, O
Lord my plaint conſider: 2 And hear my
voice, my King, my God, to thee I make
my prayer.

3 Hear me betime, Lord, tarry not,
for I will have reſpect,
My prayer early in the morn
to thee for to direct.

4 And I will through patience
in thee my God alone:
Thou art not pleas'd with wickedneſs,
and ill with thee dwels none.
5 And in thy ſight ſhall never ſtand
theſe furious fools, O Lord:
Vain workers of iniquity
thou haſt always abhor'd.

6 The liars and the flatterers,
thou ſhalt deſtroy them then:
And God will hate the blood-thirſty,
and the deceitful man.
7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee
toward thine holy place.

2 Lord, lead me in thy righteouſneſs,
for to confound my foes:
And eke the way that I ſhall walk
before my face diſcloſe.

9 For in their mouths there is no truth,
their heart is foul and vain:
Their throat an open ſepulcher,
their tongues do gloſe and fain.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heaps of ſin,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad always,
And render thanks for thy defence,
and give thy name the praiſe.

12 For thou with favour wilt encreaſe
the juſt and righteous ſtill:
And with thy grace as with a ſhield,
defend him from all ill.

Domine, ne in furore, Pſal. 6. *T. S.*

David for his ſins felt Gods hand, and conceived the horror of everlaſting death. Therefore he deſireth forgiveneſs, and not to die in Gods indignation. Then ſuddeney feeling Gods mercy, he rebuketh his enemies who rejoyced at his affliction.

LOrd, in thy wrath reprove me not,
though I deſerve thine ire: Me yet correct
me in thy rage, O Lord I thee deſire.

2 For I am weak, therefore, O Lord,
of mercy me forbear:
And heal me, Lord, for why? thou know'ſt
my bones do quake for fear.

3 My ſoul is troubled very ſore
and vexed vehemently:
But Lord, how long wilt thou delay
to cure my miſery?
4 Lord, turn thee to thy wonted Grace,
my ſilly ſoul up take:
O ſave me not for my deſerts,
but for thy meries ſake.

5 For why? no man among the dead,
remembreth thee one whit:
Or who ſhall worſhip thee, O Lord,
in the infernal pit?

6 So grieuous is my plaint and mone,
that I wax wondrous faint:
All the night long I waſh my bed
with teares of my complaint,

7 My ſight is dimme, and waxed old
with anguiſh of my heart,
For feare of thoſe which be my foes,
and would my ſoul ſubuert.
8 But now away from me, all ye
that worke iniquity:
For why? the Lord hath heard the voice
of my complaint and cry.

9 He heard not onely the requeſt
and prayer of my heart;
But it receiued at my hands,
and took it in good part.
10 And now my foes that vexed me,
the Lord will ſoon defame:
And ſuddenly confound them all,
to their rebuke and ſhame.

Domine Deus meus, Pſal. 7. T. S.

David falſly accuſed by Chus Sauls kinſmen, calleth to God to be his defender. Firſt for that his conſcience did not accuſe him of any evil toward Saul, next, that it touched Gods glory to award ſentence againſt the wicked; and ſo upon Gods mercies and promiſes he waxed bold, threatning that it ſhall fall on their own necks, which his enemies purpoſed for others.

Sing this as the fourth Pſalm.

O Lord my God, I put my truſt
and confidence in thee:
Saue me from them that me purſue,
and eke deliuer me.
2 Leſt like a Lion he me tear
and rend in pieces ſmall,
While there is none to ſuccour me,
and rid me out of thrall.

3 O Lord my God, if I haue done
the thing that is not right:
Or elſe if I be found in fault,
or guilty in thy ſight:
4 Or to my friend rewarded ill,
or left him in diſtreſs,
Which me purſu'd moſt cruelly,
and hated me cauſeleſs:

5 Then let my foes purſue my ſoul,
and eke my life down thruſt
Unto the earth, and alſo lay
mine honour in the duſt.

6 Start up, O Lord, now in thy wrath,
and put my foes to pain:
Perform the Kingdom promiſed
to me which wrong ſuſtain.

6 Then ſhall great nations come to thee,
and know thee by this thing,
If thou declare, for loue of them,
thy ſelf as Lord and King.
8 And as thou art of all men judge,
O Lord now judge thou me,
According to my righteouſneſs
and mine integrity,

The ſecond part.

9 Lord, ceaſe the hate of wicked men,
and be the juſt mans guide:
10 By whom the ſecrets of all hearts
are ſearched and deſcri'd.
11 I take my help to come of God,
in all my pain and ſmart,
That doth preſerue all thoſe that be
of pure and perfect heart.

12 The juſt man and the wicked both
God iudgeth by his power:
So that he feels his mighty hand
euen euery day and hour.
13 Except he change his mind, I diſ,
for euen as he ſhould ſmite,
He whets his ſword, his bow he bends
aiming where he may hit:

14 And doth prepare his mortal darts.
his arrows keen and ſharp,
For them that do me perſecute,
whiles he doth miſchief warp.
15 But lo, though he in trauel be
of his deb'liſh forecaſt,
And of his miſchief once conceiu'd,
yet brings forth nought at laſt.

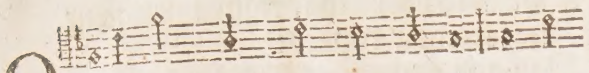
16 He digs a ditch and delues it deep,
in hope to hurt his brother:
But he ſhall fall into the pit
that he dig'd up for other.
17 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchief that he wrought
ſhall fall upon his head.

18 I will giue thanks to God therefore
that iudgeth righteouſly,
And with my ſong will praiſe the name
of him that is moſt high.

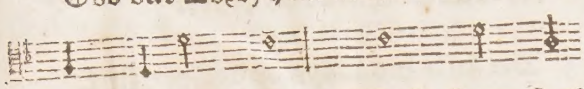
Domine

Domine Deus noſter, Pſal. 8. *T. S.*

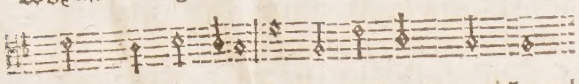
The Prophet conſidering the excellent liberality and fatherly providence of God towards man, whom he made as it were a God over all his works, giveth thanks, and is aſtonied with the admiration of the ſame.



O God our Lord, how wonderful are thy



works every where: Whoſe fame ſur-



mounts in dignity above the heabens clear!

2 Even by the mouth of ſucking babes
thou wilt confound thy foes:
For in thoſe babes thy might is ſeen,
thy graces they diſcloſe.

3 And when I ſee the habens high,
the works of thine own hands;
The ſun, the moone, and all the ſtars,
in order as they ſtand:
4 What thing is man, Lo, think I then,
that thou doſt him remember:
Or what is mans poſterity,
that thou doſt it conſider

5 For thou haſt made him litle leſſe
than angels in degree:
And thou haſt crowned him al
with glory and dignity.
6 Thou haſt preferr'd him to the Lord
of all thy works of wonder:
And at his feet haſt ſet all things
that he ſhould keep them unde.

7 As ſheep, and neat, and all beaſts elſe,
that in the fields do feed
8 Fowls of the aire, fiſh the ſea,
and all that therein by.
9 Therefore muſt I ſaye again,
O God that art our Lo,
How famous and how wderful
are thy works throughe woꝛld:

Confitebor tibi, Domine, Pſal. 9. *T. S.*

David giveth thanks for his manifold victories received, deſireth the ſame wonted help again, againſt his new enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the fifth Pſalm.

With heart and mouth unto the Lord
will I ſing laud and praiſe:
And ſpeak of all thy wondrous works,
and them declare always.
2 I will be glad and much rejoyce
in thee O God moſt high:
And make my ſongs extol thy name
above the ſtarry skie.

3 For that my foes are driven back
and turned unto flight:
They fall down flat and are deſtroy'd
by thy great power and might.
4 Thou haſt revenged all my wrong,
my griefe and all my grudge:
Thou doſt with juſtice hear my cauſe,
moſt like a righteous Judge.

5 Thou doſt rebuke the heathen folk,
and wicked to confound,
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their towns deſtroy'd:
Thou haſt their fame with them defac'd,
through all the world ſo wide.

Know thou, that he which is above
for evermore ſhall reign:
And in the ſeat of equity
true judgement will maintain.
8 With juſtice he will keep and guide
the world and every wight:
And ſo will yeeld with equity
to every man his right.

9 He is protectour of the poꝛ,
what time they be oppreſt:
He is in all adverſity
their refuge and their reſt.
10 And they that know thy holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute,
in their neceſſity.

The ſecond part.

11 Sing pſalmes therefore unto the Lord
that dwels in Sion hill:
Publiſh among all nations
his noble acts and will.

12 For he is mindfull of the blood
of thoſe that be oppreſt:
Forgetting not th' afflicted heart
that ſeeks to him for reſt.

13 Have mercy, Lord, on me poor wretch
whoſe enemies ſtill remain:
Which from the gates of death are wont
to raiſe me up again.
14 In Sion that I might ſet forth
thy praiſe with heart and voice:
And that in thy ſalvation, Lord,
my ſoul might ſtill rejoyce.

15 The heathen ſtick faſt in the pit,
that they themſelves prepar'd:
And in the net that they did ſet,
their own feet faſt are ſnar'd.
16 God ſhews his judgments which were
for every man to mark, (good
When as ye ſee the wicked man
lie trapt in his own wark.

17 The wicked and deceitfull men
go down to hell for ever,
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poor mans grief and pain:
The patient people never look
for help of God in vain.

19 O Lord ariſe, leſt men prevail
that be of worldly might:
And let the heathen folk receive
their judgement in thy ſight.
20 Lord ſtrike ſuch terror, fear, and dread
into the hearts of them,
That they may know aſſuredly
they be but mortal men.

Ut quid, Domine. Pſal. x. T. S.

He complaineth of all the wrongs which worldly men uſe, becauſe of their proſperity, who therefore without all fear of God think they may do all things uncontrolled. He calleth for remedy againſt ſuch, and is comforted with the hope thereof.

Sing this as the ſixth Pſalm.

WHat is the cauſe that thou, O Lord,
art now ſo far from thine,
And keepeſt cloſe thy countenance
from us this troublous time?

2 The poor do periſh by the proud
and wicked mens deſire:
Let them be taken in the craft
that they themſelves conſpire.

3 For in the luſt of his own heart
the ungodly doth delight:
So doth the wicked praiſe himſelf,
and doth the Lord deſpight.
4 He is ſo proud that right and wrong
he ſetteth all apart:
Nay, nay, there is no God, ſaith he,
for thus he thinks in heart.

5 Becauſe his ways do proſper ſtill,
he doth thy laws neglect:
And with a blaſt doth puff againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I have no dread
leſt mine eſtate ſhould change:
And why? for all adverſity
to him is very ſtrange.

7 His mouth is full of curſedneſs,
of fraud, deceit, and guile;
Under his tongue doth miſchief ſit,
and travail all the while.
8. He lieth hid in wayes and holes
to pay the innocent:
Againſt the poor at paſs him by
his cruel eyeare bent.

9 And like a lion privily
lies lurking in his den,
If he may ſnare them in his net,
to ſpoil poor ſimple men.
10 And for he nought full craftily
he crouch'th down I ſay.
11 So are great heaps of poor men made
by his ſtrong power, his prey.

The ſecond part.

12 Tuſh, God forgetteth this, ſaith he,
therefore I my be bold:
His countenance caſt aſide,
he doth it not behold.
13 Ariſe, O Lord, O God, in whom
the poor mans hope doth reſt:
Lift up thine hand, forget not, Lord,
the poor that oppreſt.

14 What blaſphmy is this to thee,
Lord, doſt thou not abhor it,

To hear the wicked in their heart
ſay, Tuſh, thou car'ſt not for it:
15 But thou ſeeſt all their wickedneſs,
and well doſt underſtand
That friendleſs and poor fatherleſs
are left into thy hand.

16 Of wicked and malicious men
then break the power for ever,
That they with their iniquity
may periſh altogether.
17 The Lord ſhall reign for evermore
as King and God alone:
And he will chaſe the heathen folk
out of the land each one.

(plaint,
18 Thou hear'ſt O Lord the poor mans
their prayers and requeſt:
Their hearts thou wilt confirm, until
thine ears to hear be preſt.
19 To judge the poor and fatherleſs,
and help them to their right;
That they may be no more oppreſt
by men of worldly might.

In Domino confido, Pſal. 11. T. S.

This Pſalm ſheweth, firſt, the aſſaults of temptation, and anguiſh of mind he ſuſtained in perſecution. Next he rejoyceth that God ſent him ſuccour in neceſſity, declaring his juſtice, as well in governing the good and wicked men, as the whole world.

Sing this as the forth Pſalm.

I Truſt in God, how dare ye then
ſay thus my ſoul unto,
Fly hence as faſt as any for,
and hide you in your hill?
2 Behold, the wicked bend their bows,
and make their arrows prest
To ſhoot in ſecret, and to hurt
the ſound and harmleſs breaſt.

3 Of worldly hope all ſtays were ſhrunk,
and clearly brought to nought:
Alas, the juſt and righteous man
what evil hath he wrought.
4 But he that in his teme is
moſt holy and moſt big
And in the heavens hath his ſeat
of royal majeſty:

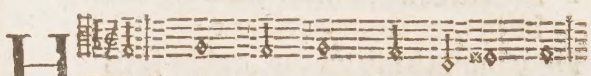
The poor and ſimple manſtate
conſidered in his mind
And ſearcheth out full throughly
the manners of mankind;

5 And with a cheerful countenance
the righteous man will uſe:
But in his heart he doth abhor
all ſuch as miſchief muſe;

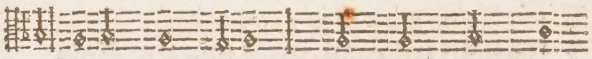
6 And on the ſinners caſteth ſnares
as thick as any rain;
Fire and brimſtone and whirlwinds thick
appointed for their pain.
7 Ye ſee then how a righteous God
doth righteouſneſs embrace:
And to the juſt and upright men
ſhews forth his pleaſant face.

Salvum me fac. Pſal. 12. T. S.

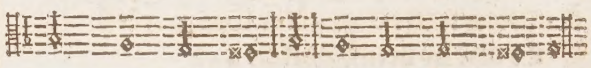
The Prophet ſeeing the miſerable decay of all good orders, deſireth God ſpeedily to ſend reformation. Then comforted with the aſſurance of Gods help and promiſe, concludeth that when all orders were moſt corrupted, then God will deliver his.



Help Lord, for good and godly men



do periſh and decay: And faith and truth



from worldly men is parted clean away.

2 Who ſo doth with his neighbour talk,
his talk is all but vain:
For every man bethinketh how
to flatter, lie, and feigne.

3 But flattering and deceitful lips,
and tongues that be ſo ſtout
To ſpeak proud words and make great brags,
the Lord ſoon cuts them out.
4 For they ſay ſtill, We will prevail,
our tongues ſhall us extoll:
Our tongues are ours, we ought to ſpeak,
what Lord ſhall us controll:

5 But for the great complaint and cry
of poor and men oppreſt,
Ariſe will I now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſilver pure,
that from the earth is try'd:
And hath no leſs then ſeven times
in fire been purifi'd.

7 How

7 Now ſith thy promiſe is to help,
Lord, keep thy promiſe then:
And ſave us now and evermore
from this ill kind of men.
8 For now the wicked world is full
of miſchiefs manifold,
When vanity with worldly men
ſo highly is extolld.

Uſque quo Domine. Pſal. 13. T. S.

David as it were overcome with afflictions, flieth to God his onely refuge, and encouraged through Gods promiſes he conceiveth confidence againſt the extream horrours of death.

Sing this as the ſixth Pſalm.

HOw long wilt thou forget me, Lord,
ſhall I nere be remembred?
How long wilt thou thy viſage hide,
as though thou wert offended?
2 In heart and mind how long ſhall I
with care tormented be?
How long eke ſhall my deadly foes
thus triumph ober me?

3 Behold me now, my Lord, my God,
and hear me ſore oppreſt:
Lighten mine eyes, leſt that I ſleep
as one by death poſſeſt:
4 Leſt that mine enemy ſay to me,
behold, I do prevail:
Leſt they alſo that hate my ſoul,
rejoyce to ſee me quail.

5 But from thy mercy and goodneſs
my hope ſhall never ſtart:
In thy relief and ſaving health
right glad ſhall be my heart.
6 I will give thanks unto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. 14. T. S.

He deſcribeth the wickddneſs of men grown to ſuch licentiouſneſs, that God was brought to utter contempt: for which albeit he was greatly grieved, yet perſwaded that God would redreſs it, he is comforted.

THere is no God, as foolish men
affirm in their mad mood:
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heaven high
the whole race of mankind;
And ſaw not one that ſought indeed
the living God to find.

3 They went all wide and were corrupt,
and truly there was none
That in the world did any good;
I ſay, there was not one.
4 Is all their judgement ſo far loſt
that all work miſchief ſtill,
Eating my people even as bread,
not one to ſeek Gods will?

5 When they thus rage, then ſuddenly
great fear on them ſhall fall:
For God doth love the righteous men,
and will maintain them all.
6 Ye mock the doings of the poor,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call upon his name

7 But who ſhall give thy people health,
and when wilt thou fulfill
Thy promiſe made to Iſrael
from out of Sion hill?
8 Even when thou ſalt reſtore again
ſuch as were captived,
Then Jacob ſhall rejoyce,
and Iſrael ſhall be glad.

Domine quis, Pſal. 15. T. S.

Here is taught why God choſe the Jews to be his peculiar people, and placed his Temple among them: which was, that they by living upright might witneſs that they were his ſpecial and holy people.

Sg this as the 8. Pſalm.

LOrd within thy tabernacle
who ſhall inhabit ſtill:
Or whom wilt thou receive to dwell
in thy moſt holy hill?
2 The man whoſe life is uncorrupt,
whoſe works be juſt and ſtraight:
Whoſe heart do think the very truth,
whoſe tongue ſpeaks no deceit.

3 Nor to his neighbour doth none ill
in body, goods or name,
Nor willingly do move falſe tales,
which might pair the ſame.

4 That

4 That in his heart regardeth not
malicious wicked men:
But thoſe that lobe and fear the Lord,
he maketh much of them.

5 His oath and all his promiſes
that keepeth faithfully:
Although he make his covenant ſo
that he doth loſe thereby.
6 That putteth not to uſury
his money and his coyn,
Ne for to hurt the innocent
doth bribe or elſe purloyn.

7 Who ſo doth all things as you ſee
that here is to be done,
Shall never periſh in this world,
nor in the world to come.

Conſerva me, Pſal. 16. T. S.

David prayeth to God for ſuccour, not for his works, but for his faiths ſake, proteſting that he hateth all idolatry, taking God onely for his comfort and felicity, who ſuffereth his to lack nothing.

Sing this as the ſixth Pſalm.

LOrd, keep me, for I truſt in thee,
and do confeſs indeed
Thou art my God, and of my goods,
O Lord, thou haſt no need.
2 I give my goods unto the ſaints
that in the world do dwell,
And namely to the faithful flock
in vertue that excel.

3 They ſhall heap ſorrows on their heads,
which run as they were mad,
To offer to the idol-gods:
alas, it is too bad.
4 As for their bloudy ſacrifice
and offerings of that ſort,
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that doſt maintain
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell:
Mine heritage aſſign'd to me,
doth pleaſe me wondrous well.

7 I thank the Lord that cauſed me
to underſtand the right:
For by his means my ſecret thoughts
do teach me every night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For he doth ſtand on my right hand
therefore I ſhall not fall.

9 Wherefore my heart and tongue alſo
do both rejoyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leave my ſoul in grave,
for, Lord, thou lovеſt me:
Nor yet wilt give thy holy one
corruption for to ſee:

11 But wilt me teach the way to life;
for all treaſure and ſtore
Of perfect joy are in thy face,
and power for evermore.

Exaudi, Domine. Pſal. 17. T. S.

Here he complaineth to God of the cruel pride and arrogancy of Saul, who raged without any cauſe: therefore he deſireth God to revenge his innocency, and deliver him.

Sing this as the ſixth Pſalm.

O Lord, give eare to my juſt cauſe,
attend when I complain;
And hear the prayer that I put forth
with lips that do not fain.
2 And let the judgement of my cauſe
proceed always from thee:
And let thine eyes behold and clear
this my ſimplicity.

3 Thou haſt well try'd me in the night,
and yet couldſt nothing find
That I have ſpoken with my tongue
that was not in my mind.
4 As for the works of wicked men,
and paths perverſe and ill,
For love of thy moſt holy name,
I have refrained ſtill.

5 Then in thy paths that be moſt pure
ſtay me, Lord, and preſerve:
That from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O Lord,
ſurely thou wilt me aid:
Then hear my prayer, & weigh right well
the words that I have ſaid.

7 O thou the Sabiour of all them
that put their trust in thee,
Declare thy strength on them that spurn
against thy majesty.
8 O keep me as thou wouldest keep
the apple of thine eye:
And under covert of thy wings
defend me secretly.

The second part.

9 From wicked men that trouble me
and daily me annoy,
And from my foes that go about
my soul for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat,
That in their pride they do not spare
to speak they care not what.

11 They lie in wait where I should pass,
with craft me to confound:
And musing mischief in their minds
to cast me to the ground.
12 Much like a lion grædily
that would his prey embrace:
Or lurking like a lions whelp
within some secret place.

13 Up Lord in haste, prevent my foe,
and cast him at thy feet:
Save thou my soul from the ill man,
and with the sword him smite.
14 Deliver me, Lord, by thy power
out of these tyrants hands:
Which now so long time reigned have,
and kept us in their bands.

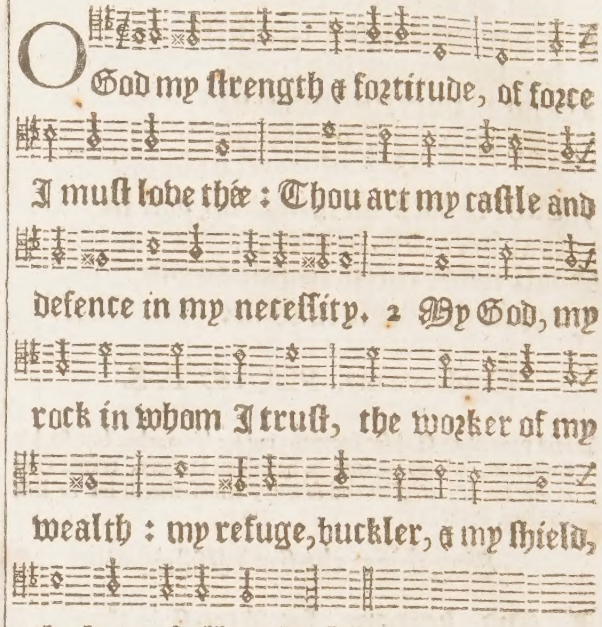
15 I mean from worldly men, to whom
all worldly goods are rife,
That have no hope nor part of joy
but in this present life.
16 Thou of thy store their bellies fill'st
with pleasure to their mind:
Their children have enough, and leave
to theirs the rest behind.

17 But I shall with pure conscience
behold thy gracious face:
So when I wake, I shall be full
of thine image and grace.

Diligam te, Domine Psal. 18. T. S.

David giving thanks entring into his kingdom, extolling the marvellous graces of God in his preservation: herein is the image of Christs kingdom, which shall conquer through Christ, by the unspeakable love of God, though all the world resist.

Or as the 8. Psalm tune.



3 When I sing laud unto the Lord
most worthy to be served,
Then from my foes I am right sure
that I shall be preserved.
4 The pangs of death did compass me,
and bound me every where:
The flowing waves of wickedness
did put me in great fear.

5 The slie and subtil snares of hell
were round about me set;
And for my death there was prepar'd
a deadly trapping net.
6 I thus beset with pain and grief,
did pray to God for grace:
And he forthwith did hear my plaint
out of his holy place.

7 Such is his power that in his wrath
he made the earth to quake,
Yea, the foundation of the mount
of Balan for to shake.
8 And from his nostrils came a smoak,
when kindled was his ire:
And from his mouth came kindled coals
of hot consuming fire.

9 The

9 The Lord deſcended from above,
and bow'd the heavens high;
And underneath his feet he caſt
the darkneſs of the skie.
10 On cherubs and on cherubims
full royally he rode:
And on the wings of all the winds
came flying all abroad.

The ſecond part.

11 And like a den moſt dark he made
his hid and ſecret place:
With waters black and aiery clouds
environed he was.
12 But when the preſence of his face
in brightneſs ſhall appear:
Then clouds conſume, and in their ſtead
come hail and coals of fire.

13 The fiery darts and thunderbolts
diſperſe them here and there:
And with his often lightenings
he puts them in great fear.
14 Lord, at thy wrath and threatnings,
and at thy chiding chear,
The ſprings and the foundations
of all the world appear.

15 And from above the Lord ſent down
to fetch me from below,
And pluck me out of waters great,
that would me overflow.
16 And me delibered from my foes
that would have made me thrall:
Yea, from ſuch foes as were too ſtrong
for me to deal withal.

17 They did prevent me to oppreſs
in time of my great grief:
But yet the Lord is my defence,
my ſuccour and relief.
18 He brought me forth in open place,
whereas I might be free,
And kept me ſafe, becauſe he had
a favour unto me.

19 And as I was an innocent,
ſo did he me regard,
And to the cleanneſs of my hands,
he gave me my reward.
20 For that I walked in his wayes,
and in his paths have trod:
And have not wavered wickedly
againſt my Lord and God.

The third part.

21 But evermore I have reſpect
to his law and decree:
His ſtatutes and commandements
I caſt not out from me.
22 But pure and clean, and uncorrupt
appear'd before his face,
And did refrain from wickedneſs
and ſin in any caſe.

23 The Lord therefore will me reward
as I have done aright:
And to the cleanneſs of my hands,
appearing in his ſight.
24 For Lord, with him that holy is,
wilt thou be holy too:
And with the good and vertuous men
right vertuouſly wilt do.

25 And to the loving and elect
thy love thou wilt reſerve:
And thou wilt uſe the wicked men
as wicked men deſerve.
26 For thou doſt ſave the ſimple folk
in trouble when they lie:
And doſt bring down the countenance
of them that look full high.

27 The Lord ſhall light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkneſs to be light.
28 For by thy help an hoſt of men
diſcomfit, Lord, I ſhall:
By thee I ſcale and over-leap
the ſtrength of any wall.

29 Unſpotted are the ways of God,
his word is purely try'd:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God except the Lord:
for other there is none:
Or elſe who is omnipotent,
ſaving our God alone:

The fourth part.

31 The God that girdeth me with ſtrength,
is he that I do mean:
That all the ways wherein I walk
did evermore keep clean.
32 That made my feet like to the harts
in ſwiftneſs of my pace,
And for my ſurety brought me forth
into an open place.

33 He did in order put my hands
to battel and to fight:
To break in sunder bars of brass
he gave mine arms the might.
34 Thou teachest me thy saving health,
thy right hand is my tower:
Thy love and familiarity
doth still increase my power.

35 And under me thou makest plain
the way where I should walk:
So that my feet shall never slip,
nor stumble at a balk.
39 And fiercely I pursue and take
my foes that me annoy'd,
And from the field do not return
till they be all destroy'd.

37 So I suppress and wound my foes,
that they can rise no more:
For at my fêet they fall down flat,
I strike them all so sore.
38 For thou dost gird me with thy strength
to war in such a wise,
That they be all scatred abroad
that up against me rise.

39 Lord, thou hast put into my hands
my mortal enemies poke:
And all my foes thou dost divide
in sunder with thy stroke.
40 They call'd for help, but none gave ear,
nor holp them with relief:
Yea, to the Lord they call'd for help,
yet heard he not their grief.

The fifth part.

41 And still like dust before the wind
I drive them under feet:
And sweep them out like filthy clay
that sticketh in the street.
42 Thou keep'st me from seditious folk,
that still in strife are led:
And thou dost of the heathen folk
appoint me to be head.

43 A people strange to me unknown,
and yet they shall me serve:
And at the first obey my word,
whereas mine own will swerve.
44 I shall be irksome to mine own,
they will not see my light:
But wander wide out of the way,
and hide them out of sight.

45 But blessed be the living Lord,
most worthy of all praise,
That is my rock and saving health,
praised be he always.
46 For God it is that gave me power,
revenged for to be:
And with his holy word subdu'd
the people unto me.

47 And from my foe deliver me,
and set me higher then those
That cruel and ungodly were:
and up against me rose.
48 And for this cause, O Lord my God,
to thée give thanks I shall:
And sing out praises to thy name
among the Gentiles all.

49 That gavest great prosperity
unto the King, I say,
To David thine anointed King,
and to his séed for aye.

Cœli enarrant. Psal. 19. T. S.

He moveth the faithful to glorifie God by the workmanship, proportion, and ornaments of the Heavens, and by the law wherein God is revealed familiarly to his chosen people.

The heavens and the firmament, do
wondrously declare, The glory of God
omnipotent, his works and what they are.

2 The wondrous works of God appear
by every days success:
The nights likewise which their race run
the self-same thing express.

3 There is no language, tongue, or speech,
where their sound is not heard,
In all the earth and coasts thereof
their knowledge is conferr'd.
4 In them the Lord made for the sun
a place of great renown,
Who like a bridegroom ready trimm'd
doth from his chamber come.

5 And

5 And as a valiant champion,
who for to get a prize,
With joy doth haſt to take in hand
ſome noble enterprize.
6 And all the skie from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the law of God,
how is his covenant ſure,
Converting ſouls, and making wiſe,
the ſimple and obſcure.
8 Juſt are the Lords commandements,
and glad both heart and mind:
His precepts pure and giveth light
to eyes that be full blind.

9 The fear of God is excellent,
and doth endure for ever:
The judgements of the Lord are true
and righteous altogether.
10 And more to be embrac'd alway
then fined gold, I ſay:
The hony and the hony-comb
are not ſo ſwèet as they.

11 By them thy ſervant is forewarn'd
to have God in regard:
And in performance of the ſame
there ſhall be great reward:
12 But Lord, what earthly man doth know
the errors of his life?
Then cleanſe me from my ſecret ſins
which are in me moſt rife.

13 And kèp me that preſumptuous ſins
prevail not over me:
And ſo ſhall I be innocent,
and great offences flèe.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redèemer and my ſtrength,
O Lord, thou art alone.

Exaudiat te Dom. Pſal. 20. *T. S.*

The people pray to God to hear their King, and receive his ſacrifice which he offered before he went to battel againſt the Ammonites; declaring that the heathen put their truſt in horſes, but they truſt onley in his Name: Wherefore the other ſhall fall, but the King and his people ſhall ſtand.

Sing this as the fourth Pſalm.

IN trouble and adverſity
the Lord God hear thèe ſtill;
The Majeſty of Jacobs God
defend thèe from all ill;
2 And ſend thèe from his holy place
his help at every nèed:
And ſo in Sion ſtablish thèe
and make thèe ſtrong indeed.

3 Remembring well the ſacrifice
that now to him is done:
And ſo receive right thankfully
thy burnt offerings each one.
4 According to thy hearts deſire
the Lord grant unto thèe,
And all thy counſel and device
full well perform may he.

5 We ſhall rejoyce when thou us ſav'ſt,
and our banners diſplay
Unto the Lord, which thy requeſts
fulfilled hath alway.
6 The Lord will his anoineed ſave,
I know well by his grace:
And ſend him help by his right hand
out of his holy place,

7 In chariots ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that kèpeth promiſe juſt.
8 They fall down flat, but we do riſe,
and ſtand up ſtedfaſtly.
9 Now ſave and help us, Lord and King,
on thèe when we do cry.

Domine, in virtute, Pſal. 21. *T. S.*

David in the perſon of the people praiſeth God for the victory againſt the Syrians and Ammonites, 2 *Sam.* 10. Wherein he was crowned with the Crown of the King of *Ammon*, 2 *Sam.* 12. and indued with the manifold bleſſings of God.

Sing this as the 8 Pſalm

O Lord, how joyful is the King
in thy ſtrength and thy power!
How vehemently doth he rejoyce
in thee his Saviour!
2 For thou haſt given unto him
his godly hearts deſire:
To him nothing thou haſt deny'd
of that he did require.

3 Thou did'st prevent him with thy gifts
and blessings manifold:
And thou hast set upon his head
a crown of perfect gold.
5 And when he asked life of thee,
thereof thou mad'st him sure,
To have long life, yea such a life
as ever shall endure.

5 Great is his glory by thy help,
thy benefit and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity
that never shall decay:
And with thy cheerful countenance
wilt comfort him alway.

7 For why? the King doth strongly trust
in God for to prevail:
Wherefore his goodness and his grace
will not that he shall quail:
8 But let thine enemies feel thy force,
and those that thee withstand:
Find out thy foes, and let them feel
the power of thy hand.

9 And like an Oven, burn them, Lord,
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of the earth
their fruit that should encrease:
And from the number of thy folk
their seed shall end and cease.

11 For why? much mischief did they muse
against thy holy name?
Yet did they fail, and had no power
for to perform the same.
12 But as a mark thou shalt them set
in a most open place,
And charge thy bow-strings readily
against thine enemies face.

13 Be thou exalted, Lord, therefore
in thy strength every hour:
So shall we sing right solemnly,
praising thy might and power.

Deus, deus meus Psal. 22. T. S.

David complaineth of his desperate extremities, and declareth whereby he recovereth himself from temptation. Under his person is figured Christ.

O God my God, wherefore dost thou
forsake me utterly:
And helpest not when I do make
my great complaint and cry?
2 To thee my God even all day long
I do both cry and call:
I cease not all the night, and yet
thou hearest not at all.

3 Even thou that in thy sanctuary
and holy place dost dwell,
Thou art the comfort and the joy,
and glory of Israel.
4 And he in whom our fathers old
had all their hopes forever:
And when they put their trust in thee,
thou didst them aye deliver.

5 They were deliver'd ever when
they called on thy name:
And for the faith they had in thee,
they were not put to shame.
6 But I am now become a worm
more like then any man:
An out-cast whom the people scorn
with all the spite they can.

7 All men despise as they behold
me walking on the way:
They grin, they mow, they nod their heads
and on this wise they say,
8 This man did glory in the Lord,
his favour and his love;
Let him redeem and help him now,
his power if he will prove.

9 But Lord, out of my mothers womb
I came by thy request:
Thou didst preserve me still in hope,
while I did suck her breast.
10 I was committed from my birth
with thee to have abode:
Since I was in my mothers womb,
thou hast been e're my God.

The second part.

11 Then Lord, depart not now from me
in this my present grief,
Since I have none to be my help,
my succor and relief.
12 So many buls do compass me
that be full strong of head:
Yea bulls so fat, as though they had
in Basan field been fed.

13 They

13 They gape upon me grædily,
as though they would me slay:
Much like a lion roaring out,
and ramping for his prey.
14 But I drop down like water shed,
my joynts in sunder break,
My heart doth in my body melt
like wax against the heat.

15 And like a potsherd drieth my strength,
my tongue it cleaveth fast
Unto my jaws, and I am brought
to dust of death at last.
16 And many dogs do compass me,
and wicked counsel eke
Conspire against me cursedly;
they pierce my hands and feet.

17 I was tormented, so that I
might all my bones have told:
Yet still upon me they do look,
and still they me behold.
18 My garments they divided eke
in parts among them all:
And for my coat they did cast lots
to whom it might befal.

19 Therefore I pray thee be not far
from me at my great need:
But rather, sith thou art my strength,
to help me, Lord, make speed.
23 And from the sword, Lord, save my soul
by thy might and thy power:
And keep my soul thy darling dear
from dogs that would devour.

21 And from the lions mouth, that would
me all in sunder shiver,
And from the horns of unicorns,
Lord, safely me deliver.
22 Then shall I to my brethren all
thy Majesty record:
And in thy Church shall praise the name
of thee the living Lord.

The third part.

23 All ye that fear him, praise the Lord
thou Jacob honour him:
And all ye seed of Israel
with reverence worship him.
24 For he despiseth not the poor,
he turneth not away
His countenance when they do call,
but granteth to their cry.

25 Among the folk that fear the Lord
I will therefore proclaim
Thy praise, and keep my promise made
for setting forth thy name.
26 The poor shall eat and be suffic'd,
and those that do endeavour
To know the Lord, shall praise his name,
their hearts shall live for ever.

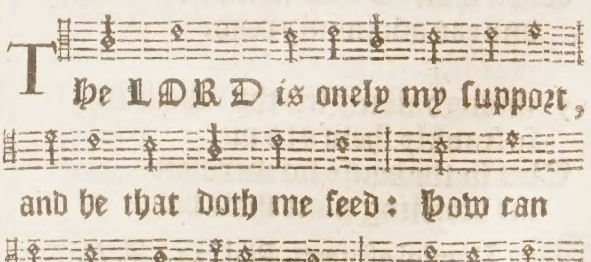
27 All coasts of th'earth shall praise the Lord,
and turn to him for grace:
The heathen folk shall worship him
before his blessed face.
28 The kingdom of the heathen folk
the Lord shall have therefore:
And he shall be their governour
and king for evermore.

21 The rich men of his goodly gifts
shall fed and taste also:
And in his presence worship him,
and bow their knees full low.
30 And all that shall go down to dust,
of life by him shall taste:
My seed shall serve and praise the Lord
while any world doth last.

31 My sed shall plainly shew to them
that shall be born hereafter,
His justice and his righteousness,
and all his works of wonder.

Dominus regit me, Psal. 23. *W. W.*

David having tried Gods manifold mercies divers ways, gathereth the assurance that God will continue his goodness for ever.



2 He doth me fold in coats most safe
the tender grass fast by:
And after drives me to the streams
which run most pleasantly.

3 And

3 And when I feel my self near lost,
then doth he me home take,
Conducing me in his right paths,
even for his own names sake.
4 And though I were even at deaths door,
yet would I fear none ill:
For with thy rod and shepherds crook
I am comforted still.

5 Thou hast my table richly deckt
in despight of my foe:
Thou hast my head with balm refresht,
my cup doth overflow.
6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for ever spend.

Another of the same by *T. S.*
Sing this as the 18 Psalm.

MY shepherd is the living Lord,
nothing therefore I nèd;
In pastures fair with waters calm
he sets me forth to fèd.
2 He did convert and glad my soul,
and brought my mind in frame
To walk in paths of righteousness,
for his most holy names.

3 Yea, though I walk in vale of death,
yet will I fear none ill:
Thy rod, thy staff doth comfort me,
and thou art with me still.
4 And in the presence of my foes
my table thou shalt spread:
Thou shalt, O Lord, fill full my cup,
and eke anoint my head.

5 through all my life thy favour is
so frankly shew'd to me,
That in thy house for evermore
my dwelling place shall be.

Domini est terra, Psal. 24. *F. H.*

The grace of God being now uttered in the temple, more glorious then before in the tabernacle, David with exclamation setteth forth the honour thereof, moving the consideration of the eternal mansions prepared in heaven, whereof this was a figure.

Sing this as the fifth Psalm.

THe earth is all the Lords, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.

2 For he hath fastly founded it
above the seas to stand;
And laid alow the liquid floods,
to flow beneath the land.

3 For who is he, O Lord, that shall
ascend into thy hill,
Or pass into thy holy place,
there to continue still?
4 Whose hands are harmless, and whose heart
no spot there doth defile:
His soul not set on vanity,
who hath not sworn to guile.

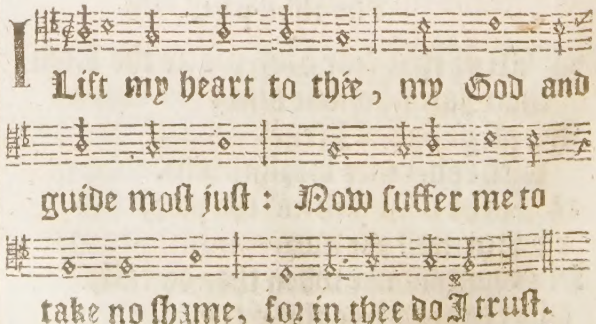
5 Him that is such a one, the Lord
shall place in blisful plight,
And God his God and Saviour
shall yield to him his right.
6 This is the flock of travellers,
in seeking of his grace:
As Jacob did the Israelite
in that time of his race.

7 Ye Princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state:
8 Who is the King of glorious state?
the strong and mighty Lord,
The mighty Lord in battel stout?
and trial of the sword.

9 Ye Princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state:
Who is the King of glorious state?
the Lord of hosts it is:
The kingdome and the royalty
of glorious state is his.

Ad te, Domine. Psal. 25. *T. S.*

David grieved at his sins and malicious ememies, most servently prayeth for forgiveness, especially of such sins as he committed in his youth.



2 Let

2 Let not my foes rejoyce,
nor make a scorn of me:
And let them not be overthrown
that put their trust in thee.

3, But shame shall them befal
which harm them wrongfully:
Therefore thy pathes and thy right ways
unto me, Lord, descry.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I wait alway.

5 Thy mercies manifold,
I pray thee, Lord, remember:
And eke thy pity plentiful,
for they have been for ever.
6 Remember not the faults
and frailty of my youth:
Remember not how ignorant
I have been of thy truth.

Nor after my deserts
let me thy mercy find:
But of thine own benignity,
Lord have me in thy mind.
7 His mercy is full sweet,
His truth a perfect guide:
Therefore the Lord will sinners teach,
and such as go aside.

8 The humble he will teach
his precepts for to keep:
He will direct in all his wayes
the lowly and the meek.
9 For all the wayes of God
are truth and mercy both,
To them that kæp his testament
the witnels of his troth.

The second part.

10 Now for thy holy name,
O Lord, I thee intreat
To grant me pardon for my sin,
for it is wondrous great.
11 Who so doth fear the Lord,
the Lord will him direct
To lead his life in such a way
as he doth best accept.

12 His soul shall evermore
in goodnels dwell and stand,
His seed and his posterity.
inherit shall the land.

13 All those that fear the Lord
know his secret intent:
And unto them he doth declare
his will and testament.

14 Mine eyes and eke my heart
to him I will advance,
That pluckt my fæt out of the snare
of sin and ignorance.
15 With mercy me behold,
to thee I make my moan:
For I am poor and desolate,
and comfortless alone.

16 The troubles of my heart
are multiply'd indeed:
Bring me out of this misery,
necessity and need.
17 Behold my poverty,
mine anguish and my pain:
Remit my sin and mine offence,
and make me clean again.

18 O Lord, behold my foes,
how they do still increase,
Pursuing me with deadly hate,
that fain would live in peace.
19 Preserve and keep my soul,
and eke deliver me:
And let me not be overthrown,
because I trust in thee.

20 Let my simple pureness
me from mine enemies shend:
Because I look as one of thine,
that thou shouldst me defend.
21 Deliver, Lord, thy folk,
and send them some relief,
I mean thy chosen Israel,
from all their pain and grief.

Judica me, Domine, Psal. xxvi. T. S.

David injuriously oppressed, and helpless, yet assured of his Integrity to Saul, calleth to God to defend him, being causeless afflicted. Then he desireth to be in the company of the faithful in the congregation of God, whence he was banished by Saul, promising godly life, open praises, thanksgiving, and sacrifice for his deliverance.

Sing this as the sixth Psalm.

LOrd, be my judge, and thou shalt see
my paths be right and plain:
I trust in God, and hope that he
will strength me to remain.

2 Prove me, my God, I thee desire
my ways to search and try:
As men do prove their gold with fire
my reins and heart espy.

3 Thy goodness laid before my face
I durst behold always:
For of thy truth I tread the trace,
and will do all my days.
4 I do not lust to haunt or use
with men whose deeds are vain:
To come in house I do refuse
with the deceitful train.

5 I much abhor the wicked sort,
their deeds I do despise:
I do not once to them resort
that hurtful things devise.
6 My hands I wash and do proceed
in works to walk upright:
Then to thine altar I make speed,
to offer there in sight.

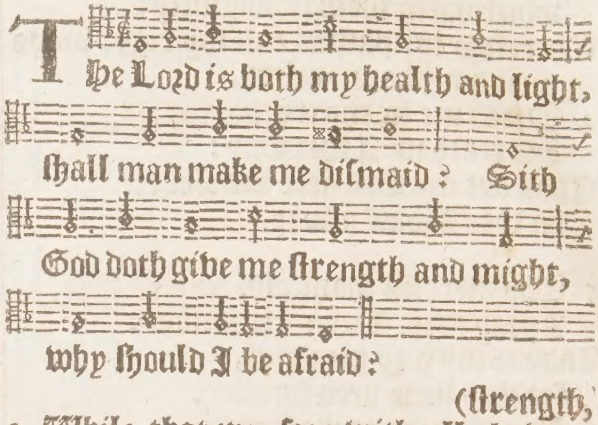
7 That I may speak and preach the praise
that doth belong to thee:
And so declare how wondrous ways
thou hast been good to me.
8 O God, thy house I love most dear,
to me it doth excel:
I have delight and would be near
whereas thy grace doth dwell.

9 O shut not up my soul with them
in sin that take their fill:
Nor yet my life among those men
that seek much blood to spill. (guile,
10 Whose hands are heapt with craft and
their lives thereof are full:
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteousness intend
my time and dayes to serve:
Have mercy, Lord, and me defend
so that I do not swerve.
12 My foot is stay'd for all assays,
it standeth well and right:
Wherefore to God will I give praise,
in all the peoples sight.

Dominus illuminatio, Psal. xxvii. J. H.

David delivered from great perils, giveth thanks; wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to live, and to be delivered; then he exhorteth to faith, and to attend upon God.



(strength,
2 While that my foes with all their
begin with me to brawl,
And think to eat me up, at length
themselves have caught the fall.

3 Though they in camp against me lie,
my heart is not afraid:
In battel pight if they will try,
I trust in God for aid.
4 One thing of God I do require,
that he will not deny:
For which I pray, and will desire
till he to me apply.

5 That I within his holy place
my life throughout may dwell,
To see the beauty of his face,
and view his temple well.
6 In time of dread he shall me hide
within his place most pure,
And keep me secret by his side,
as on a rock most sure.

7 Although I know the Lords good grace
shall make me strong and stout,
My foes to foil and clean deface,
that compass me about.
8 Therefore within his house will I
give sacrifice of praise:
With psalms and songs I will apply
to laud the Lord always.

The second part.

9 Lord, hear the voice of my request,
for which to thee I call:
Have mercy, Lord, on me oppress,
and send me help withal.

10 My heart doth knowledge unto thee,
I sue to have thy grace:
Then seek my face, said'st thou to me;
Lord, I will seek thy face.

11 In wrath turn not thy face away,
nor suffer me to slide:
Thou art my help still to this day,
be still my God and guide.
12 My parents both their son forsook,
and cast me off at large:
And then the Lord himself yet took
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right;
For fear of such as watch for me,
to trap me if they might.
14 Do not betake me to the will
of them that be my foes:
For they surmise against me still
false witness to depose.

15 My heart would faint but that in me
this hope is fixed fast,
The Lord Gods good grace shall I see
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him do trust.

Ad te, Dom. clamabo. Psal. xxviii. T. S.

Being in fear and pensiveness to see God dishonored by wicked men, he cryeth for vengeance against them; and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 27. Psalm.

THou art O Lord my strength & stay,
the succour which I crave:
Neglect me not, lest I be like
to them that go to grave.
2 The voice of thy suppliant hear,
that unto thee doth cry,
When I lift up my hands unto
thy holy ark most high.

3 Repute me not among the sort
of wicked and perverse,
That speak right fair unto their friends,
and think full ill in heart.
4 According to their handy-work,
as they deserve indeed:
And after their inventions
let them receive their meed.

5 For they regard nothing Gods works,
his law, ne yet his love:
Therefore will he them and their seed
destroy for evermore.
6 To render thanks unto the Lord
how great a cause have I!
My voice, my prayer, and my complaint
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distress,
My hope, my help, my hearts relief:
my song shall him confess.
8 He is our strength and our defence,
our enemies to resist:
The health and the salvation
of his elect by Christ.

9 Thy people and thine heritage
Lord bless, guide, and preserve:
Increase them, Lord, & rule their hearts,
that they may never swerve.

Afferte Domino. Psal. xxix. T. S.

David exhorteth Princes, who for the most part think there is no God, at the least to fear him for the thunders and tempests, for fear whereof all creatures tremble. And albeit it threatneth sinners, yet it moveth his to praise his name.

Sing this as the 27. Psalm.

GIve to the Lord, ye potentates,
ye rulers of the world,
Give ye all praise, honour, and strength
unto the living Lord.
2 Give glory to his holy name,
and honour him alone:
Worship him in his majesty
within his holy throne.

3 His voice doth rule the waters all,
even as himself doth please:
He doth prepare the thunder-claps,
and governs all the seas.
4 The voice of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.

5 The voice of God doth rend and break
the cedar-trees so long;
The cedar-trees of Lebanon,
which are most high and strong.
6 And makes them leap like as a calf,
or else the unicorn,
Not only trees but mountains great
whereon the trees are born.

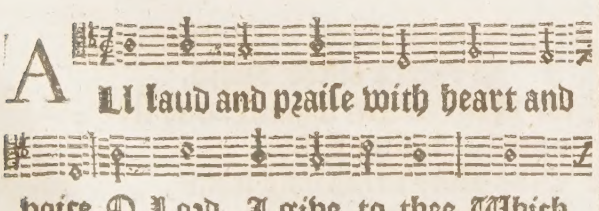
7 His voice divides the flames of fire,
and shakes the wilderness:
8 It makes the desart quake for fear,
that called is Cades.
9 It makes the hinds for fear to calve,
and makes the coverts plain:
Then in his temple every man
his glory doth proclaim.

10 The Lord is set above the floods,
ruling the raging sea:
So shall he reign as Lord and King
for ever and for aye.
11 The Lord will give his people power
in vertue to increase:
The Lord will bless his chosen flock
with everlasting peace.

Exaltabo te, Domine. Psal. 30. *I. H.*

When David should dedicate his house to the Lord, he fell extream sick without all hope of life; and therefore after recovery he thanketh God, exhorting others to do the like, and to learn by him that God is rather merciful then severe towards his; also that adversity is sudden, then he prayeth, and promiseth to praise God for ever.

Or as the 6 Psalm. tune.



All laud and praise with heart and voice, O Lord, I give to thee, Which didst not make my foes rejoyce, but hast exalted me. 2. O Lord my God, to thee I cry'd, in all my pain and grief: Thou gav'st an ear and didst provide to ease me with relief.

3 Of thy good will thou hast call'd back
my soul from hell to save:
Thou didst revive when strength did lack
and kept'st me from the grave.
4 Sing praise ye saints, that prove and see
the goodness of the Lord:
In memory of his majesty
rejoyce with one accord.

5 For why? his anger but a space
doth last and slack again:
But in his favour and his grace
always doth life remain.
Though gripes of grief and pangs full sore
shall lodge with us all night,
The Lord to joy shall us restore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boast and say
Tush, I am sure to feel none ill,
this wealth shall not decay.
7 For thou, O Lord, of thy good grace
hadst sent me strength and aid:
But when thou turn'dst away thy face,
my mind was sore dismaid.

8 Wherefore again yet did I cry
to thee, O Lord of might:
My God with plaints I did apply,
and pray'd both day and night.
9 What gain is in my bloud, said I,
if death destroy my days?
Doth dust declare thy Majesty,
or yet thy truth doth praise?

10 Wherefore my God some pity take,
O Lord, I thee desire:
Do not this simple soul forsake,
of help I thee require.
11 Then didst thou turn my grief and wo
into a chearful voice,
The mourning-weed thou took'st me fro,
and mad'st me to rejoyce.

12 Wherefore my soul uncessantly
shall sing unto thy praise:
My Lord, my God, to thee will I
give laud and thanks always.

In

In te Domine, Pſal. xxxi. *J. H.*

David delivered from great danger, ſheweth firſt what meditation he hath by the power of faith, when death was before his eyes, and how the favour of God always is ready to thoſe that fear him: he exhorteth the faithful to truſt in God, becauſe he preſerveth them.

Sing this as the 5. Pſalm.

O Lord, I put my truſt in thee,
let nothing work me ſhame:
As thou art juſt, deliver me,
and ſet me quit from blame.
2 Hear me, O Lord, and that anon,
to help me make good ſpeed:
Be thou my rock and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is try'd,
thou art my fort and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Pluck thou my feet out of the ſnare
which they for me have laid:
Thou art my ſtrength, and all my care
is for thy might and aid.

5 Into thy hands, Lord, I commit
my ſpirit which is thy due:
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folk as will not part
from things to be abhor'd:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and know'ſt my ſoul full well.
8 Thou haſt not left me in their hand,
that would me over-charge:
But thou haſt ſet me out of band,
to walk abroad at large.

The ſecond Part.

9 Great grief, O Lord, doth me aſſail,
ſome pity on me take:
Mine eyes wax dim, my ſight doth fail,
my womb for woe doth ake.
10 My life is worn with grief and pain,
my years in woe are paſt:
My ſtrength is gone, and through diſdain
my bones corrupt and waſte.

11 Among my foes I am a ſcorn,
my friends are all diſmaid:
My neighbours and my kinſmen born,
to ſee me are afraid.
12 As men once dead are out of mind
ſo am I now forgot:
As ſmall effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray,
How they conſpir'd and went about
to take my life away:
14 But, Lord, I truſt in thee for aid
not to be overtrod;
For I confeſs and ſtill have ſaid,
thou art my Lord and God.

15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſervant, Lord, expreſs
and ſhew thy joyful face:
And ſave me, Lord, for thy goodneſs,
thy mercy and thy grace.

The third Part.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked bear the ſhame,
and in the grave to fall.
18 O Lord, make dumb their lips outright,
which are addict to lies:
And cruelly with pride and ſpight
againſt the juſt deviſe.

19 O how great good haſt thou in ſtore
laid up full ſafe for them
That fear and truſt in thee therefore
before the ſons of men!
20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide
from all the ſtrife of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far,
Me to defend with watch and ward,
as in a town of war.

22 Thus did I lay both day and night,
when I was ſore oppreſt,
Lo, I was clean caſt out of ſight,
yet heard'ſt thou my requeſt.

23 Ye ſaints love ye the Lord, I ſay,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be ſtrong and God ſhall ſtay your heart,
be bold and have a luſt:
For ſure the Lord will take your part,
all ye on him do truſt.

Beati quorum. Pſal. xxxii. *T. S.*

David puniſhed with grievous ſickneſs for his ſins, counteth all them happy to whom God doth not impute their tranſgreſſions. And after that he had confeſſed his ſins and obtained pardon, he exhorteth the wicked men to live godly, and the good men to rejoyce.

Sing this as the 27. Pſalm.

THe man is bleſt whoſe wickedneſs
the Lord hath clean remitted:
And he whoſe ſin and wickedneſs
is hid and alſo covered.
2 And bleſt is he to whom the Lord
imputeth not his ſin:
Which in his heart hath had no guile,
nor fraud is found therein.

3 For whil'ſt that I kept cloſe my ſin
in ſilence and conſtraint,
My bones did wear and waſt away
with daily moan and plaint.
4 For night and day thy hand on me
ſo grievous was and ſmart,
That all my blood and humours moiſt
to drineſs did convert.

5 I did therefore confeſs my fault,
and all my ſins diſcover:
Then thou, O Lord, didſt me forgive,
and all my ſins paſs over.
6 The humble man ſhall pray therefore,
and ſeek thee in due time:
So that the floods of waters great
ſhall have no power on him.

7 When trouble and adverſity
do compaſs me about,
Thou art my refuge and my joy,
and thou doſt rid me out.
8 Come hither, and I will thee teach
how thou ſhalt walk aright:
I will thee guide, as I my ſelf
have learn'd by proof and ſight.

9 Be not ſo rude and ignorant
as is the horſe and mule,
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain:
But unto him that truſts in God
his goodneſs ſhall remain.

11 Be merry therefore in the Lord,
ye juſt lift up your voice:
And ye of pure and perfect heart,
be glad and eke rejoyce.

Exultate juſti. Pſal. xxxiii. *J. H.*

He exhorteth good men to praiſe God for creating and governing all things, for his faithful promiſe for ſcattering the counſel of the wicked; teaching that no creature preſerveth any man, but only his mercy.

Sing this as the 8. Pſalm.

YE righteous in the Lord rejoyce,
it is a ſeemly ſight,
That upright men with thankful voice
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harp and long,
in pſalms and pleaſant things:
With lute and inſtrument among
that ſoundeth with ten ſtrings.

3 Sing to the Lord a Song moſt new,
with courage give him praiſe:
4 For why? his word is ever true,
his works and all his ways.
5 To judgment, equity, and right
he hath a great good will:
And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens all were wrought:
Their hoſts and powers every one
his breath to paſs hath brought.
7 The waters great gathered hath he
on heaps within the store:
And bid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth, both leaſt and moſt,
fear God and keep his law:
Ye that inhabit in each coaſt,
dread him and ſtand in awe.

9 What

9 What he commanded wrought it was
at once with present speed:
What he doth will is brought to pass
with full effect indeed.

10 The counsels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitude
of their device and thought.
11 But his decrees continue still,
they never slack nor swage:
The motions of his mind and will
take place in every age.

The second Part.

12 And blest are they to whom the Lord
as God and guid is known:
Whom he doth chuse of mèer accord
to take them as his own.
13 The Lord from heaven cast his sight
on men mortal by birth:
14 Considering from his seat of might
the dwellers of the earth.

15 The Lord, I say, whose hand hath
mans heart, and doth it frame: (wrought
For he alone doth know the thought
and working of the same.
16 A king that trusteth in his host
shall nought prevail at length:
The man that of his might doth boast
shall fall for all his strength.

17 The troops of horsemen eke shall fail,
their sturdy steeds shall sterve:
The strength of horse shall not prevail
the rider to preserve.
18 But lo, the eyes of God intend
and watch to aid the just:
With such as fear him to offend,
and on his goodness trust.

19 That he of death and great distress
may set their souls from dread:
And if that dearth their land oppress,
in hunger them to feed.
20 Wherefore our soul doth whole depend
on God our strength and stay:
He is our shield us to defend
and drive all darts away.

21 Our soul in God hath joy and game,
rejoycing in his might:
For why? in his most holy name
we hope and much delight.
22 Therefore let thy goodness, O Lord,
still present with us be:
As we always with one accord
do only trust in thee.

Benedicam Dom. Psal. xxxiv. *T. S.*

David having escaped Achish, (1 *Sam.* 22.) praiseth God for his deliverance, giving others example to trust in God, to fear and serve him who defendeth the godly with his Angels, and utterly destroyeth the wicked in their sins.

Sing this as the 5. Psalm.

I Will give laud and honour both
unto the Lord always,
And eke my mouth for evermore
shall speak unto his praise.
2 I do delight to laud the Lord
in soul and eke in voice:
That humble men and mortifi'd
may hear, and so rejoyce.

3 Therefore see that ye magnifie
with me the living Lord:
And let us now exalt his name
together with one accord.
4 For I my self besought the Lord,
he answered me again:
And me delivered incontinent
from all my fear and pain.

5 Who so they be that him behold,
shall see his light most clear:
Their countenance shall not be dasht,
they need it not to fear.
6 This silly wretch for some relief
unto the Lord did call;
Who did him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place,
To save all such as fear the Lord,
that nothing them deface.
8 Taste and consider well therefore
that God is good and just:
O happy man that maketh him
his only stay and trust!

9 Fear ye the Lord, ye holy ones,
above all earthly thing:
For they that fear the living Lord,
are sure to lack nothing.

10 The lions ſhall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack ſhall come to ſuch.

The ſecond Part.

11 Come near therefore, my children dear,
and to my words give ear:
I ſhall you teach the perfect way,
how ye the Lord ſhould fear.
12 Who is the man that would live long,
and lead a godly life?
13 Se thou refrain thy tongue and lips
from all deceit and ſtrife.

14 Turn back thy face from doing ill,
and do the godly deed:
Enquire for peace and quietneſs,
and follow it with ſpeed.
15 For why? the eyes of God above
upon the juſt are bent:
His ears likewiſe do hear the plaint
of the poor innocent.

16 But he doth frown and bend his brows
upon the wicked train:
And cuts away the memory
that ſhould of them remain.
17 But when the juſt do call and cry,
the Lord doth hear them ſo,
That out of pain and miſery
forthwith he lets them go.

18 The Lord is kind and ſtraight at hand
to ſuch as be contrite:
He ſaves alſo the ſorrowful,
the poor and meek in ſpirit.
19 Full many be the miſeries
that righteous men do ſuffer:
But out of all adverſities
the Lord doth them deliver.

20 The Lord doth ſo preſerve and keep
his very bones alway,
That not ſo much as one of them
doth periſh or decay.
21 The ſin ſhall ſlay the wicked man,
which he himſelf hath wrought:
And ſuch as hate the righteous man,
ſhall ſoon be brought to nought.

22 But they that fear the living Lord,
the Lord doth ſave them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Judica me, Domine, Pſal. xxxv. *J. H.*

Sauls flatterers perſecuted David, who prayeth for revenge, that his innocency may be declared, and that ſuch as take his part may rejoyce, for which he promiſeth to magnifie Gods Name all the days of his life.

Sing this as the 27. Pſalm.

LOrd, plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe
that ſeek with me to fight.
2 Lay hand upon the ſpear and ſhield,
thy ſelf in armour dreſs:
Stand up for me, and fight the field,
to help me from diſtreſs.

3 Gird on thy ſword, and ſtop the way,
mine enemies to withſtand:
That thou unto my ſoul mayſt ſay,
lo I thy help at hand.
4 Confound them with rebuke and blame,
that ſeek my ſoul to ſpill:
Let them turn back, and flee with ſhame,
that think to work me ill.

5 Let them diſperſe and flee abroad,
as wind doth drive the duſt:
And that the Angel of our God
their might away may thruſt.
6 Let all their ways be void of light,
and ſlippery like to fall:
And ſend thine Angel with thy might,
to perſecute them all.

7 For why? without my fault they have
in ſecret ſet their grin:
And for no cauſe have digg'd a cave
to take my ſoul therein.
8 When they think leaſt and have no care,
O Lord, deſtroy them all:
Let them be trapt in their own ſnare,
and in their miſchief fall.

9 And let my ſoul, my heart and voice
in God have joy and wealth:
That in the Lord I may rejoyce,
and in his ſaving health.
10 And then my bones ſhall ſpeak and ſay,
my parts ſhall all agree:
O Lord, though they do ſeem full gay,
what man is like to thee?

The

The ſecond Part.

11 Thou doſt defend the weak from them
that are both ſtout and ſtrong:
And rid the poꝛ from wicked men,
that ſpoil and do them wꝛong.
12 My cruel foes againſt me riſe
to witneſs things untrue:
And to accuſe me they deviſe
of things I never knew.

13 Where I to them did owe good will,
they quit me with diſdain:
That they ſhould pay my good with ill,
my ſoul doth ſoꝛe complain. (ſoꝛe,
14 When they were ſick I mourn'd there-
and clad my ſelf in black:
With faſting I did faint full ſoꝛe,
to pꝛay I was not ſlack.

15 As they have been my bꝛethꝛen dear,
I did my ſelf behave:
As one that maketh woful cheer
about his mothers gꝛave.
16 But they at my diſeaſe did joy,
and gather on a rout:
Yea, abject ſlaves at me did toy,
with mocks and checks full ſtout.

17 The belly-gods and flattering train,
that all good things deride,
At me do grin with great diſdain,
and pluck their mouths aſide.
18 Lord, when wilt thou amend this gear?
why doſt thou ſtay and pauſe?
O rid my ſoul, mine only dear,
out of theſe lions claws.

19 And then will I give thanks to thee
beforꝛe the Church always:
And where moſt of the people be,
there will I ſhew thy pꝛaiſe.
20 Let not my foes pꝛevail on me,
which hate me foꝛ no fault:
Noꝛ yet to wink oꝛ turn their eye,
that cauſeleſs me aſſault.

The third Part.

21 Of peace no woꝛd they think oꝛ ſay,
their talk is all untrue:
They ſtill conſult and would betray
all thoſe that peace enſue.

22 With open mouth they run at me,
they gape, they laugh, they ſtꝛꝛ:
Well, well, ſay they, our eye doth ſee
the thing that we deſire.

23 But, Loꝛd, thou ſeeſt what ways they take
ceaſe not this gear to mend:
Be not far off, noꝛ me foꝛſake,
as men that fail their friend.
24 Awake, ariſe, and ſtir abꝛoad,
defend me in my ꝛight:
Revenge my cauſe, my Loꝛd, my God,
and aid me with thy might.

25 Accoꝛding to thy ꝛighteouſneſs,
my Loꝛd God let me free:
And let them not their pꝛide expꝛeſs,
noꝛ tꝛiumph ober me.
26 Let not their hearts ꝛejoyce and cry,
there, there, this gear goes tꝛim:
Noꝛ gibe them cauſe to ſay on high,
we have our will on him.

27 Confound them with rebuke and ſhame,
that joy when I do mourn:
And pay them home with ſpite and blame,
that bꝛag at me with ſcoꝛn.
28 Let them be glad and eke ꝛejoyce,
which lobe mine upꝛight way:
And they all times with heart and voice
ſhall pꝛaiſe the Loꝛd, and ſay,

29 Gꝛeat is the Loꝛd, and doth excel,
foꝛ why? he doth delight
To ſee his ſervants pꝛoſper well;
that is his pleaſant ſight.
30 Wheꝛefoꝛe my tongue will I apply
thy ꝛighteouſneſs to pꝛaiſe:
Unto the Loꝛd my God will I
ſing laud and pꝛaiſe always.

Dixit Injuſtus. Pſal. xxxvi. *J. H.*

David vexed by the wicked, complaineth of their malice; but conſidering Gods great mercy to all creatures, eſpecially towards his children, by faith therefore he is comforted and aſſured of his deliverance.

Sing this as the 23. Pſalm.

The wicked with his woꝛks unjuſt
doth thus peꝛſwade his heart,
That of the Loꝛd he hath no tꝛuſt,
his fear is ſet apart.
2 Yet doth he joy in his eſtate,
to walk as he began,

So long till he deſerve the hate
of God and eke of man.

3 His words are wicked, vile, and naught,
his tongue no truth doth tell:
Yet at no hand will he be taught
which way he may do well.
4 When he should sleep, then doth he muse
his mischiefs to fulfil:
No wicked ways doth he refuse,
nor nothing that is ill.

5 But Lord, thy goodnes doth ascend
above the heavens high:
So doth thy truth it self extend
unto the cloudy skie.
6 Much more then hills so high and steep,
thy justice is expresst:
Thy judgement's like to seas most deep,
thou sav'st both man and beast.

7 Thy mercy is above all things,
O God, it doth excel:
In trust whereof, as in thy wings,
the sons of men shall dwell.
8 Within thy house they shall be fed
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.

9 For why? the well of life so pure
doth ever flow from thee:
And in thy light we are full sure
the lasting light to see.
10 From such as thee desire to know
let not thy grace depart:
Thy righteousnes declare and shew
to men of upright heart.

11 Let not the proud on me prevail,
O Lord, of thy good grace:
Nor let the wicked me assail,
to throw me out of place.
12 But they in their device shall fall
that wicked works maintain:
They shall be overthrown withal,
and never rise again.

Noli æmulari. Pſal. xxxvii. *W.W.*

Becauſe the godly ſhould not be daunted to ſee the wicked men proſper, David ſheweth that all things ſhall be granted even with hearts deſire to them that love and fear God: but the wicked albeit they flouriſh for a time, ſhall at length periſh.

Sing this as the 23. Pſalm.

GRudge not to ſee the wicked men
in wealth to flourish still:
Nor yet envy ſuch as to ill
have bent and ſet their will.
2 For as grēn graſs and flouriſhing herbs
are cut, and wither away:
So ſhall their great proſperity
ſoon paſs, fade, and decay.

3 Truſt thou therefore in God alone,
to do well give thy mind:
So ſhalt thou have the land as thine,
and there ſure food ſhalt find.
4 In God ſet all thy hearts delight,
and look what thou wouldſt have,
Or elſe canſt wish in all the world,
thou nēd'ſt it not to crave.

5 Caſt both thy ſelf and thine affairs
on God with perfect truſt,
And thou ſhalt ſee with patience
th' effect both ſure and juſt.
6 Thy perfect life and godly name
he will clear as the light:
So that the ſun even at noon-day
ſhall not ſhine half ſo bright.

7 Be ſtill therefore, and ſtedfaſtly
on God ſee thou wait then,
Not thinking for the proſperous ſtate
of lewd and wicked men.
8 Shake off deſpite, envy, and hate,
at leaſt in any wiſe:
Their wicked ſteps avoid and flee,
and follow not their guiſe.

9 For every wicked man will God
deſtroy, both more and leſs:
But ſuch as truſt in him are ſure
the land for to poſſeſs.
10 Watch but a while, and thou ſhalt ſee
no more the wicked train:
No not ſo much as houſe or place
where once he did remain.

The ſecond Part.

11 But merciful and humble men
enjoy ſhall ſea and land:
In reſt and peace they ſhall rejoyce,
for nought ſhall them withſtand.
12 The lewd men and malicious
againſt the juſt conſpire:

They

They gnash their teeth at him, as men
which do his bane desire.

13 But while that lewd men thus do think,
the Lord laughs them to scorn:
For why? he sees their term approach,
when they shall sigh and mourn.
14 The wicked have their sword outdrawn,
their bow eke have they bent,
To overthrow and kill the poor,
as he the right way went.

15 But the same sword shall pierce their
which was to kill the just: (heart
Likewise the bow shall break to shivers,
wherein they put their trust.
16 Doubtless the just mans poor estate
is better a great deal more,
Then all these lewd and wicked mens
rich pomp and heaped store.

17 For be their power never so strong,
God will it overthrow:
Where contrary he doth preserve
the humble men and low.
18 He sees by his great providence
the good mens trade and way:
And will give them inheritance
which never shall decay.

19 They shall not be discouraged,
when some are hard bested:
When others shall be hunger-bit,
they shall be clad and fed.
20 For whosoever wicked is,
and enemy to the Lord, (grease,
Shall quail, yea melt even as lambs
or smoke that flies abroad.

The third Part.

21 Behold the wicked borrows much,
and never pays again:
Whereas the just by liberal gifts
makes many glad and fain. (have
22 For they whom God doth bless, shall
the land for heritage:
And they whom he doth curse, likewise
shall perish in his rage.

23 The Lord the just mans way doth guide,
and gives him good success:
To every thing he takes in hand
he sendeth good address.

24 Though that he fall, yet he is sure
not utterly to quail:
Because the Lord puts out his hand
at need, and doth not fail.

25 I have been young and now am old,
yet did I never see
The just man left, nor yet his seed
to beg for misery.
26 But gives always most liberally,
and lends where as is need:
His children and posterity
receive of God their meed.

27 Flee vice therefore and wickedness,
and vertue do embrace:
So God shall grant thee long to have
on earth a dwelling-place.
28 For God so loveth equity,
and shews to his such grace,
That he preserveth them always,
but stroys the wicked race.

29 Whereas the good and godly men
inherit shall the land,
Having as lords all things therein
in their own power and hand.
30 The just mans mouth shall ever speak
of matters wise and high:
His tongue doth talk to edifie,
with truth and equity.

31 For in his heart the law of God
his Lord doth still abide:
So that where ever he goes or walks,
his foot can never slide.
32 The wicked like a ravening wolf
the just man doth beset,
By all means seeking him to kill,
if he fall in his net.

The fourth Part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence give,
God would him yet defend.
34 Wait thou on God, and keep his way,
he shall preserve thee then,
The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked have I seen most strong,
and plac'd in high degree,
Flourishing in all wealth and store,
as doth the laurel-tree.

36 But

36 But ſuddenly he paſt away,
and lo he was quite gone:
Then I him ſought, but could not find
the place where dwelt ſuch one.

37 Mark and behold the perfect man,
how God doth him increaſe:
For the juſt man ſhall have at length
great joy with reſt and peace.
38 As for tranſgreſſors, wo to them,
deſtroy'd they ſhall all be:
God will cut off their budding race
and rich poſteritie.

39 But the ſalvation of the juſt
doth come from God above,
Who in their trouble ſends them aid,
of his meer grace and love.
40 God doth them help, ſave, and deliver
from lewd men and unjuſt:
And ſtill will ſave them whilſt that they
in him do put their truſt.

Domine, nè. Pſal. xxxviii. *J. H.*

David ſick of ſome grievous diſeaſe acknowledgeth himſelf to be chaſtiſed of the Lord for his ſins, and therefore prayeth to God to turn away his wrath: but in the end, with firm confidence, and commending his cauſe to God, hopeth for ſpeedy help at his hand.

Sing this as the 6. Pſalm.

PUt me not to rebuke, O Lord,
in thy proboked ire:
Ne in thy heavy wrath, O Lord,
correct me I deſire.
2 Thine arrows do ſtick faſt in me,
thy hand doth preſs me ſore:
And in my fleſh no health at all
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones
by reaſon of my ſin.
4 For lo, my wicked doings, Lord,
above my head are gone:
A greater load then I can bear,
they lie me ſore upon.

5 My wounds ſtink and are feſtred ſo,
as lothſome is to ſee:
Which all through mine own fooliſhneſs
betideth unto me.

6 And I in careful wiſe am brought
in trouble and diſtreſs:
That I go wailing all the day
in doleful heavineſs.

7 My loyns are fill'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I roar for grief of heart.
9 Thou know'ſt, Lord, my deſire, my grones
are open in thy ſight: (fail,
10 My heart doth pant, my ſtrength doth
mine eyes have loſt their light.

11 My lovers and my wonted friends
ſtand looking on my wo:
And eke my kinſmen far away
are me departed fro.
12 They that did ſeek my life, laid ſnares,
and they that ſought the way
To do me hurt, ſpake lies, and thought
on miſchief all the day.

The ſecond Part.

13 But as a deaf man I became,
that cannot hear at all:
14 And as one dumb, that opens not
his mouth to ſpeak withal.
15 For all my confidence, O Lord,
is wholly ſet on thee:
O Lord, thou Lord that art my God,
thou ſhalt give ear to me.

16 This did I crave, that they my foes
triumph not over me:
For when my foot did ſlip, then they
did joy my fall to ſee.
17 And truly I poor wretch am ſet
in place a woful wight:
And eke my grievous heavineſs
is ever in my ſight.

18 For while that I my wickedneſs
in humble wiſe confeſs;
And while I for my ſinful deeds
my ſorrows do expreſs:
19 My foes do ſtill remain alive,
and mighty are alſo:
And they that hate me wrongfully,
in number hugely grow.

20 They ſtand againſt me that my good
with evil do repay:
Becauſe that good and honeſt things
I do enſue alway.

21 For-

21 Forſake me not, O Lord my God,
be thou not far away:
22 Haſte me to help, my Lord, my God,
my ſafety and my ſtay.

Dixi, Cuſtodiam. Pſal. xxxix. *J. H.*

David having determined ſilence, yet burſt forth into words that he would not, through his bitter grief: for he maketh certain requeſts, which taſte of mans infirmity, yet mixed with many prayers, and all to ſhew a mind wonderfully troubled, that it may appear how he did ſtrive mightily againſt death and deſperation.

Sing this as the fifth Pſalm.

I Said, I will look to my ways,
for fear I ſhould go wrong:
I will take hæd all times that I
offend not with my tongue.
2 As with a bit I will kæp faſt
my mouth with force and might,
Not once to whiſper all the while
the wicked are in ſight.

3 I held my tongue and ſpake no word,
but kept me cloſe and ſtill:
Yea, from good talk I did refrain,
but ſore againſt my will.
4 My heart wax hot within my breaſt,
with muſing thought and doubt,
Which did increaſe and ſtir the fire:
at laſt theſe words burſt out:

5 Lord, number out my life and days
which yet I have not paſt,
So that I may be certifi'd
how long my life ſhall laſt.
6 Lord, thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing unto thæ,
ſo vain is every man.

7 Man walketh like a ſhade, and doth
in vain himſelf annoy,
In getting goods, and cannot tell
who ſhall the ſame enjoy.
8 Now, Lord, ſith things this wiſe do frame
what help do I deſire?
Of truth my help doth hang on thæ,
I nothing elſe require.

The ſecond Part.

9 From all the ſins that I have done,
Lord, quit me out of hand,
And make me not a ſcorn to fools
that nothing underſtand.
10 I was as dumb, and to complain
no trouble might me move:
Becauſe I knew it was thy work
my patience for to prove.

11 Lord, take from me thy ſcourge & plague,
I can them not withſtand:
I faint and pine away for fear
of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke,
he waxeth wo and wan,
As doth a cloth that moths have fret,
ſo vain a thing is man.

13 Lord, hear my ſuit and give good hæd,
regard my tears that fall:
I ſojourn like a ſtranger here,
as did my fathers all.
14 O ſpare a little, give me ſpace
my ſtrength for to reſtore,
Before I go away from hence,
and ſhall be ſæn no more.

Expectans expectavi. Pſal. xl. *J. H.*

David delivered from great dangers doth magnifie God therefore, and commendeth his providence towards all mankind: then he promiſeth to give himſelf wholly to Gods ſervice, and declareth how God is truly worſhipped: afterward he giveth thanks, and having complained of his enemies, he calleth for aid and ſuccour.

Sing this as the 30. Pſalm.

I Waited long and ſought the Lord,
and patiently did bear:
At length to me he did accord
my voice and cry to hear.
2 He pluckt me from the lake ſo dæp
out of the mire and clay:
And on a rock he ſet my fæt,
and he did guid my way.

3 To me he taught a pſalm of praiſe,
which I muſt ſhew abroad,
And ſing new ſongs of thanks always
unto the Lord our God.
4 When all the folk theſe things ſhall ſæ,
as people much afraid,
Then they unto the Lord will flæ,
and truſt upon his aid.

5 O bleſt is he whoſe hope and heart
doth in the Lord remain,

That

That with the proud doth take no part,
nor ſuch as lie and feign.
6 For, Lord my God, thy wondrous dèds
in greatneſs far do paſs,
Thy labour towards us excèds
all things that ever was.

7 When I intend and do deviſe
thy works abroad to ſhow,
To ſuch a reckoning they do riſe,
thereof no end I know.
8 Burnt-offrings thou delight'ſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſin
thou doſt no man require.

9 Meat-offerings and ſacrifice
thou wouldſt not have at all:
But thou, O Lord, haſt open made
mine ears to hear withal.
10 But then ſaid I, Behold and look,
I come a mean to be:
For in the volume of thy book
thus it is ſaid of me,

11 That I, O God, ſhould do thy mind,
which thing doth like me well:
For in my heart thy law I find
faſt placed there to dwell.
12 Thy juſtice and thy righteouſneſs
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O Lord, thou know'ſt full well.

The ſecond Part.

13 I have not hid within my breaſt
thy goodneſs as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health.
14 I kept not cloſe thy loving mind,
that no man ſhould it know:
The truſt that in thy truth I find,
to all the Church I ſhow.

15 Thy tender mercy, Lord, from me
withdraw thou not away:
But let thy love and veritie
preſerve me ſtill for aye.
16 For I with miſchiefs many a one
am ſore beſet about:
My ſins increaſe, and ſo come on,
I cannot ſpie them out.

17 For why? in number they excèd
the hairs upon my head:
My heart doth faint for very dread,
that I am almoſt dead.
18 With ſpèd ſend help and let me frèe,
O Lord, I thèe require:
Make haſte with aid to ſuccour me,
O Lord, at my deſire.

19 Let them ſuſtain rebuke and ſhame
that ſèek my ſoul to ſpill:
Drive back my foes, and them defame
that wiſh and would me ill.
20 For their ill feats do them deſcry
that would deface my name:
Always at me they rail and cry,
fie on him, fie for ſhame.

21 Let them in thèe have joy and wealth
that ſèek to thèe always:
That thoſe that love thy ſaving health
may ſay, To God be praiſe.
22 But as for me, I am but poor,
oppreſt and brought full low:
Yet thou, O Lord, wilt me reſtore
to health, full well I know.

23 For why, thou art my hope and truſt,
my refuge, help and ſtay:
Wherefore, my God, as thou art juſt,
with me no time delay.

Beatus qui intelligit. Pſal. xli. *T. S.*

David grievouſly afflicted, bleſſeth them that pity his caſe, complaining on his faithleſs friends, ſuch as *Judas*, *John* 13. Then he giveth thanks for Gods mercy in chaſtiſing him gently, and not ſuffering his enemies to triumph.

Sing this as the 1. Pſalm.

The man is bleſt that careful is
the needy to conſider:
For in the ſeaſon perilous
the Lord will him deliver.
2 The Lord will make him ſafe and ſound,
and happy in the land:
And he will not deliver him
into his enemies hand.

3 And in his bed when he lies ſick,
the Lord will him reſtore:
And thou, O Lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
have mercy Lord on me:

And

And heal my ſoul which is full wo
that I offended thée.

5 Mine enemies wiſht me ill in heart,
and thus of me did ſay,
When ſhall he die, that all his name
may baniſh quite away?
6 And when they come to viſit me,
they ask if I do well:
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They bite their lips, and whiſper ſo,
as though they would me charm,
And caſt their ketches how to trap
me with ſome mortal harm.
8 Some grievous ſin hath brought him to
this ſickneſs, ſay they plain:
He is ſo low that without doubt
riſe can he not again.

9 The man alſo that I did truſt,
with me did uſe deceit:
Who at my table ate my bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerved:
That I may render unto them
the things they have deſerved.

11 By this I know aſſuredly
to be belov'd of thée,
When that mine enemies have no cauſe
to triumph over me.
12 But in my right thou haſt me kept,
and maintained alway:
And in thy preſence place aſſign'd
where I ſhall dwell for aye.

13 The Lord the God of Iſrael
be praiſed evermore.
Even ſo be it, Lord, will I ſay,
even ſo be it therefore.

Quemadmodum. Pſal. xlii. *J. H.*

David is grieved, that through perſecutors he could not be preſent in the Congregation, proteſting his preſence in heart, albeit in body ſeparate. At laſt he ſheweth, that notwithſtanding theſe ſorrows and thoughts, yet he continually putteth his truſt in the Lord.

Sing this as the 27. Pſalm.

LIke as the hart doth breathe and bray
the well-ſprings to obtain;
So doth my ſoul deſire alway
with thée, Lord, to remain.
2 My ſoul doth thirſt, and would draw near
the living God of might:
O when ſhall I come and appear
in preſence of his ſight?

3 The tears all times are my repaſt,
which from mine eyes do ſlide:
When wicked men cry out ſo faſt,
where now is God thy guide?
4 Alas, what grief is it to think
what freedom once I had?
Therefore my ſoul as at pits brink
moſt heavy is and ſad.

When I did march in good array,
furniſhed with my train,
Unto the temple was our way,
with ſongs and hearts moſt fain.
5 My ſoul why art thou ſad always,
and fretſt thus in my breaſt?
Truſt ſtill in God; for him to praiſe
I hold it ever beſt.

By him I have ſuccour at néed
againſt all pain and grief.
He is my God, which with all ſpéed
will haſt to ſend relief.
6 And thus my ſoul within me, Lord,
doth faint to think upon
The land of Jordan, and record
the little hill Hermon.

The ſecond Part.

7 One grief another in doth call,
as clouds burſt out their voice:
The floods of evil that do fall,
run over me with noiſe.
8 Yet I by day felt his goodneſs
and help at all aſſays:
Likewiſe by night I did not ceaſe
the living God to praiſe.

9 I am perſwaded thus to ſay
to him with pure pretence,
O Lord, thou art my guide and ſtay,
my rock and ſure defence.
Why do I then in penſiveneſs
hanging the head thus walk,
While that mine enemies me oppreſs,
and vex me with their talk?

10 For why? they pierce my inward parts
with pangs to be abhorr'd,
When they cry out with ſtubborn hearts,
where is thy God, thy Lord?
11 So ſon why doſt thou faint and quail,
my ſoul with pain oppreſt?
With thoughts why doſt thy ſelf aſſail
ſo ſore within my breaſt?

12 Truſt in the Lord thy God always,
and thou the time ſhalt ſee
To give him thanks with laud and praiſe,
for health reſtor'd to thee.

Judica me, Domine. Pſal. xliii. *T. S.*

He prayeth to be delivered from them which conſpire with *Abſalom*, to the end that he might joyfully praiſe God in his holy congregation.

Sing this as the 23. Pſalm.

JUdge and revenge my cauſe, O Lord,
from them that evil be:
From wicked and deceitful men,
O Lord, deliver me.
2 For of my ſtrength thou art the God,
why putſt thou me thée fro:
And why walk I ſo heavily
oppreſſed with my foe?

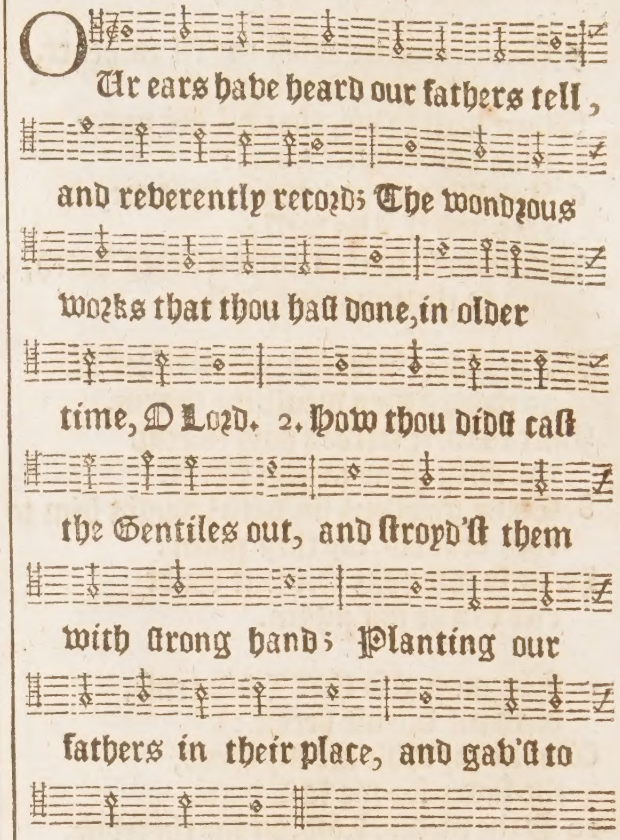
3 Send out thy light, and eke thy truth,
and lead me with thy grace,
Which may conduct me to thy hill,
and to thy dwelling-place.
4 Then ſhall I to the altar go
of God my joy and chear:
And on my harp give thanks to thee,
O God my God moſt dear.

5 Why art thou then ſo ſad, my ſoul,
and fretſt thus in my breaſt?
Still truſt in God, for him to praiſe
I hold it always beſt.
6 By him I have deliverance
againſt all pain and grief:
He is my God which doth alway
at need ſend me relief.

De auribus. Pſal. xliv. *T. S.*

A moſt earneſt prayer made in the name of the faithful in perſecution, for ſuſtaining the quarrel of Gods Word, as in St. *Paul*, *Rom.* 8.

Or as the 8. Pſalm tune.



3 They conquer'd not by ſword nor ſtrength
the land of thy behеſt:
But by thy hand, thy arm, and grace;
becauſe thou lov'dſt them beſt.
4 Thou art my King, O God, that help
Jacob in ſundry wiſe.
5 Led with thy power, we threw down ſuch
as did againſt us riſe.

6 I truſted not in bow nor ſword,
they could not ſave me ſound:
7 Thou kept'ſt us from our enemies rage,
thou didſt our foes confound.
8 And ſtill we boaſt of thée our God,
and praiſe thy holy name:
9 Yet now thou go'ſt not with our hoſt,
but leadeſt us to ſhame.

10 Thou mad'ſt us flée before our foes,
and ſo were overtrod:
Our enemies robb'd and ſpoil'd our goods,
when we were ſperſt abroad.
11 Thou haſt us given to our foes,
as ſheep for to be ſlain:
Amongſt the heathen every where
ſcattered we do remain.

12 Thy

12 Thy people thou haſt ſold like ſlaves,
and as a thing of nought:
For profit none thou hadſt thereby,
no gain at all was ſought.
13 And to our neighbours thou haſt made
of us a laughing-ſtock:
And thoſe that round about us dwell,
at us do grin and mock.

The ſecond Part.

14 Thus we ſerve for none other uſe,
but for a common talk:
They mock, they ſcorn, they nod their heads
where ere they go or walk.
15 I am aſham'd continually,
to hear theſe wicked men:
Yea ſo I bluſh, that all my face
with red is covered then.

16 For why? we hear ſuch ſlanderous words,
ſuch falſe reports and lies:
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this we forgat not thee,
nor yet thy covenant brake:
18 We turn not back our hearts from thee,
nor yet thy paths forſake.

19 Yet thou haſt trod us down to duſt,
where dens of dragons be,
And covered us with ſhade of death,
and great adverſitie.
20 If we had our Gods name forgot,
and help of Idols ſought,
21 Would not God then have tri'd this out?
for he doth know our thought.

22 Nay, nay, for thy names ſake, O Lord,
always are we ſlain thus:
As ſheep unto the ſhambles ſent,
right ſo they deal with us.
23 Up Lord, why ſleepeſt thou? awake,
and leave us not for all,
24 Why hideſt thou thy countenance,
and doſt forget our thrall?

25 For down to duſt our ſoul is brought,
and we now at laſt caſt:
Our belly, like as it were glu'd,
unto the ground cleaves faſt.
26 Riſe up therefore for our defence,
and help us, Lord, at need:
We thee beſeech for thy goodneſs,
to reſcue us with ſpeed.

Eructavit. P[xlv. J. H.

Solomon his majeſty, honour, ſtrength, beauty, riches, and power, are praiſed: his marriage with the Egyptian an heathen woman is bleſſed, if that ſhe renounce her people and country, and give her ſelf wholly to her husband. Here is figured the wonderful Majeſty & increaſe of Chriſts Kingdom, and the Church his Spouſe now taken of his Gentiles.

Sing this as the 25. Pſalm.

My heart doth take in hand
ſome godly ſong to ſing:
The praiſe that I ſhall chew therein
pertaineth to the king.
2 My tongue ſhall be as quick
his honour to indite,
As is the pen of any ſcribe
that uſeth faſt to write.

3 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts
for ever to endure.
4 About thee gird thy ſword,
O prince of might elect:
With honour, glory, and renown
thy perſon pure is deckt.

5 Go forth with godly ſpeed,
with meekneſs, truth and right:
And thy right hand ſhall thee inſtruct
in works of dreadful might.
6 Thine arrows ſharp and keen
their hearts ſo ſore ſhall ſting:
That folk ſhall fall and kneel to thee,
yea all thy foes, O king.

7 Thy royal ſeat, O Lord,
for ever ſhall remain:
Becauſe the ſcepter of thy realm
doth righteouſneſs maintain.
8 Becauſe thou lov'd the right,
and doſt the ill deteſt,
God, even thy God hath nointed thee
with joy above the reſt.

9 With myrrh and ſabours ſweet
thy clothes are all beſpread:
When thou doſt from thy Palace paſs,
therein to make thee glad.
10 Kings daughters do attend
in fine and rich aray:
At thy right hand the Queen doth ſtand
in gold and garments gay.

The ſecond Part.

11 O daughter, take good heed,
incline and give good ear:
Thou muſt forget thy kindred all,
and fathers houſe moſt dear.
12 Then ſhall the king deſire
thy beauty fair and trim:
For why? he is the Lord thy God,
and thou muſt worſhip him.

13 The daughters then of Tyre,
with gifts full rich to ſee:
And all the wealthy of the land,
ſhall make their ſuit to thee.
14 The daughter of the king
is glorious to behold:
Within her cloſet ſhe doth ſit
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleaſant thing:
With virgins fair on her to wait,
ſhe cometh to the king.
16 Thus are they brought with joy
and mirth on every ſide,
Into the palace of the king,
and there they do abide.

17 Inſtead of parents left,
(O queen the caſe ſo ſtands)
Thou ſhalt have ſons whom thou mayſt ſet
as princes in all lands.
18 Wherefore thy holy name
all ages ſhall record:
The people ſhall give thanks to thee
for evermore, O Lord.

Deus noſter. Pſal. xlvi. *J. H.*

A ſong of thanksgiving for the deliverance of Jeruſalem, after Senacherib with his army was driven away, or ſome other like ſudden and marvellous deliverance by the mighty hand of God: whereby the prophet commending his great benefits, doth exhort the faithful to give themſelves wholly into the hand of God, doubting nothing but that under his protection they ſhall be ſafe againſt all the aſſaults of their enemies.

Sing this as the 27. Pſalm.

The Lord is our defence and aid,
the ſtrength whereby we ſtand:
When we with woe are much diſmay'd,
he is our help at hand. (fear,
2 Though th' earth remove, we will not
though hills ſo high and ſteep
Be thruſt and hurled here and there,
within the ſea ſo deep.

3 No, though the waves do rage ſo ſore
that all the banks it ſpills:
And though it overflow the ſhore,
and beats down mighty hills.
4 For one fair flood doth ſend abroad
his pleaſant ſtreams apace,
To freſh the city of our God,
and wach his holy place.

5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebel
the Lord will truly ſlay.
6 The heathen folk, the kingdoms fear,
the people make a noiſe:
The earth doth melt and not appear,
when God puts forth his voice.

7 The Lord of hoſts doth take our part,
to us he hath an eye:
Our hope of health with all our heart
on Jacobs God doth lie.
8 Come here and ſee with mind and thought
the working of our God:
What wonders he himſelf hath wrought
in all the world abroad.

9 By him all wars are husht and gone,
which countreys did conſpire:
Their bows he brake, and ſpears each one,
their chariots burnt with fire.
10 Leave off therefore (ſaith he) and know
I am a God moſt ſtout,
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoſts doth us defend,
he is our ſtrength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Pſal. xlvii. *J. H.*

An exhortation to worſhip God for his mercies to Jacobs poſterity. Herein is propheſied the kingdom of Chriſt in the time of the Goſpel.

Sing this as the 5. Pſalm.

YE people all with one accord,
clap hands and eke rejoyce:
Be glad and ſing unto the Lord
with ſweet and pleaſant voice.

2 For high the Lord and dreadful is,
with wonders manifold:
A mighty king he is truly,
in all the earth extol'd.

3 The people ſhall he make to be
unto our bondage thrall:
And underneath our fæt he ſhall
the nations make to fall.
4 For us the heritage he chooſe
which we poſſeſs alone,
The flouriſhing worſhip of Jacob
his welbeloved one.

5 Our God aſcendeth up on high,
with joy and pleaſant noiſe:
The Lord goes up above the ſkie
with trumpets royal voice.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
7 For God is King of all the earth,
all skilful praiſes ſing.

8 God on the heathen reigns, and ſits
upon his holy throne:
The princes of the people have
them joyned every one
To Abrahams people, for our God,
which is exalted high,
As with a buckler doth defend
the earth continually.

Magnus Dominus. Pſal. xlviii. *J. H.*

Thanks is given to God for the notable deliverance of Jeruſalem from the hands of many Kings: the eſtate whereof is praiſed, for that God is preſent at all times to defend it. This Pſalm ſeemeth to be made in the time of *Ahaz*, *Jehoſhaphat*, *Aſa*, or *Hezekiah*; for then chiefly was the City by forreign Princes aſſaulted.

Sing this as the 8. Pſalm.

GReat is the Lord, & with great praiſe
to be advanced ſtill,
Within the City of our God,
upon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the land:
The City of the mighty King
on her north-ſide doth ſtand.

3 Within the palaces thereof
God is a refuge known:
For lo, the kings are gathered, and
together they are gone.
4 But when they did behold it ſo,
they wondred and they were
Aſtonied much, and ſuddenly
were driven back with fear.

5 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when ſhe ſhall
go travel by and by.
6 As thou with eaſtern wind the ſhips
upon the ſea doſt break,
So they were ſtroy'd: and even as
we heard our fathers ſpeak.

7 So in the City of the Lord
we ſaw as it was told,
Yea, in the City which our God
for ever will uphold.
8 O Lord, we wait and do attend
on thy good help and grace:
For which we do all times attend
within thy holy place.

9 O Lord, according to thy name
for ever is thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſs always.
10 Let for thy judgments Sion mount
fulfilled be with joys:
And eke of Judah grant, O Lord,
the daughters to rejoyce.

11 Go walk about all Sion hill,
yea round about her go;
And tell the towers that thereupon
are builded on a row.
12 And mark ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them
that after ſhall be here.

13 For this God is our God, our God
for evermore is he:
Yea, and unto the death alſo
our guider ſhall he be.

Audite hæc, omnes. Pſal. xlix. *J. H.*

Gods ſpirit moveth to the conſideration of mans life, ſhewing that the wealthieſt are not happieſt; but noteth how all things are ruled by Gods providence, who as he judgeth theſe worldly miſers to everlaſting torments, ſo he doth preſerve his, and will reward them in the day of the reſurrection, 2 *Theſ.* 1.

Sing this as the 27. Pſalm.

ALL people hearken and give ear
to that that I ſhall tell,
2 Both high and low, both rich and poor
that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe
of many things right wiſe:
In underſtanding ſhall mine heart
his ſtudy exerciſe.

4 I will incline mine ear to know
the parable ſo dark:
And open all my doubtful ſpeech
in metre on my harp.
5 Why ſhould I fear affliction,
or any careful toyl:
Or elſe my foes which at my heels
are preſt my life to ſpoil?

6 For as for ſuch as riches have,
wherein their truſt is moſt;
And they which of their treaſures great
themſelves do brag and boaſt;
7 There is not one of them that can
his brothers death redeem,
Or that can give a price to God
ſufficient for him.

8 It is too great a price to pay,
none can thereto attain:
So that he might his life prolong,
or not in grave remain.
9 They ſee wiſe men, as well as fools,
ſubject unto deaths bands:
And being dead ſtrangers poſſeſs
their goods, their rents, their lands.

10 Their care is to build houſes fair,
and ſo determine ſure
To make their name right great on earth
for ever to endure.
11 Yet ſhall no man always enjoy
high honour, wealth, and reſt:
12 But ſhall at length taſte of deaths cup,
as well as the brute beaſt.

The ſecond Part.

13 And tho they try their foolish thoughts
to be moſt lewd and vain:
Their children yet approve their talk,
and in like ſin remain.
14 As ſheep into the fold are brought,
ſo ſhall they into grave:
Death ſhall them eat, and in that day
the juſt ſhall Lordſhip have.

15 Their image and their royal port
ſhall fade and quite decay,
When as from houſe to pit they paſs,
with wo and well-away.
16 But God will ſurely preſerve me
from death and endleſs pain:
Becauſe he will of his good grace,
my ſoul receive again.

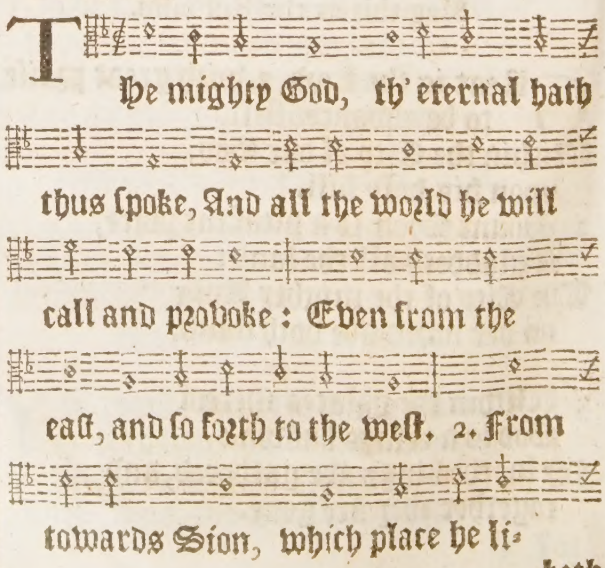
17 If any man wax wondrous rich,
fear not, I ſay, therefore:
Although the glory of his houſe
increaſeth more and more.
18 For when he dies, of all theſe things
nothing ſhall he receive:
His glory will not follow him,
his pomp will take her leave.

19 Yet in this life he takes himſelf
the happieſt under ſun:
And others likewiſe flatter him,
ſaying, all is well done.
20 And preſuppoſe he live as long
as did his fathers old;
Yet muſt he needs at length give place,
and be brought to deaths fold.

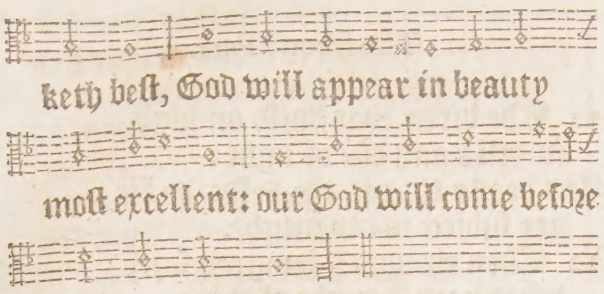
21 Thus man to honour God hath brought,
yet doth he not conſider:
But like brute beaſts ſo doth he live,
which turn to duſt and powder.

Deus deorum. Pſal. l. *W. W.*

He propheſieth how God will call all nations by the Goſpel, and require no other ſacrifice of his people, but the confeſſion of his benefits and thanksgiving: and how he deteſteth all ſuch as ſeem zealous of ceremonies, and not of the power of the word.



keth



keth beſt, God will appear in beauty moſt excellent: our God will come before that long time be ſpent.

3 Devouring fire
ſhall go before his face;
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heavens bright,
To judge his folk
with equity and right:
5 Saying, Go to,
and now my ſaints aſſemble:
My pact they keep,
their gifts do not diſſemble.

6 The heavens ſhall
declare his righteouſneſs:
For God is judge
of all things more and leſs.
7 Hear, my people,
for I will now reveal;
Liſt Iſrael,
I will thee nought conceal.
Thy God, thy God
am I, and will not blame thee
8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hills
cattel are mine own goods:
11 I know for mine
all birds that are on mountains:
All beaſts are mine
which haunt the fields and fountains.

12 Hungry if I were,
I would not thee it tell;
For all is mine
that in the world doth dwell.
13 Eat I the fleſh
of great bulls or bullocks?
Or drink the blood
of goats, or of the flocks?
14 Offer to God
praiſe and hearty thankſgiving:
And pay thy vows
unto God everliving.

15 Call upon me
when troubled thou ſhalt be:
Then will I help,
and thou ſhalt honour me.
16 To the wicked
thus ſaith the eternal God,
Why doſt thou preach
my laws and heſts abroad.
17 Seeing thou haſt
them with thy mouth abuſed,
And hat'ſt to be
by diſcipline reformed?

My words, I ſay,
thou doſt reject and hate:
18 If that thou ſee
a thief, as with thy mate,
Thou runn'ſt with him,
and ſo your prey do ſeek;
And art all one
with bauds and ruffians eke.
19 Thou giv'ſt thy ſelf
to back-bite and to ſlander:
And how thy tongue
deceives it is a wonder.

20 Thou ſitt'ſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.
21 Theſe things thou didſt,
and whil'ſt I held my tongue,
Thou didſt me judge,
becauſe I ſtaid ſo long,
Like to thy ſelf:
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompenſe.

22 Conſider this,
ye that forget the Lord,
And fear not when
he threatneth with his word:
Leſt without help
I ſpoil you as a prey.

23 But he that thanks
offereth, praiſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach
Gods ſaving health to imbrace.

Another of the ſame by *J. H.*

Sing this as the 25. Pſalm.

The God of gods, the Lord,
hath call'd the earth by name;
From whence the ſun doth riſe, unto
the ſetting of the ſame.
2 From Sion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.

3 Our God ſhall come in haſte,
to ſpeak he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heavens from on high,
the earth below likewiſe
He will call forth to judge and try,
his folk he doth deviſe.

5 Bring forth my ſaints, ſaith he,
my faithful flock ſo dear:
Which are in band and league with me,
my law to love and fear.
6 And when theſe things are try'd
the heavens ſhall record,
That God is juſt; and all muſt bide
the judgment of the Lord.

7 My people, O give héed,
Iſrael to thee I cry:
I am thy God, thy help at néed,
thou canſt it not deny.
8 I do not ſay to thee
thy ſacrifice is ſlack:
Thou offereſt daily unto me
much more then I do lack.

9 Think'ſt thou that I do néed
thy cattel young or old?
Or elſe ſo much deſire to féed
on goats out of thy fold?
10 May, all the beaſts are mine,
in woods that eat their fills:
And thouſands more of neat and kine,
that run wild on the hills.

The ſecond Part.

11 The birds that build on high,
in hills and out of ſight:
And beaſts that in the fields do lie,
are ſubject to my might.
12 Then though I hungred ſore,
what need I ought of thine,
Sith that the earth with her great ſtore,
and all therein is mine?

13 To bulls fleſh have I mind
to eat it doſt thou think?
Or ſuch a ſweetneſs do I find
the blood of goats to drink?
14 Give to the Lord his praiſe,
with thanks to him apply:
And ſee thou pay thy vows always
unto the God moſt high.

15 Then ſeek and call to me,
when ought would work thee blame:
And I will ſure deliver thee,
that thou mayſt praiſe my name.
16 But to the wicked train,
which talk of God each day,
And yet their works are foul and vain,
to them the Lord will ſay,

17 With what a face dar'ſt thou
my word once ſpeak or name?
Why doth thy talk my law allow,
thy déeds deny the ſame?
18 Whereas for to amend
thy life thou art ſo ſlack:
My word the which thou doſt pretend,
is caſt behind thy back.

The third Part.

19 When thou a thief doſt ſee
by theft to live in wealth,
With him thou runſt and doſt agree
likewiſe to thrive by ſtealth.
20 When thou doſt them behold
that wives and maids defile,
Thou lik'ſt it well, and waxeſt bold
to uſe that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and defame:
Thy tongue is taught to craft and lie,
and ſtill doth uſe the ſame.

22 Thou

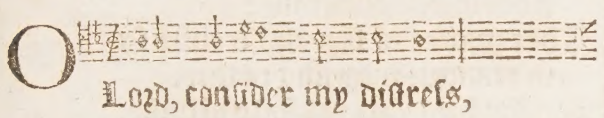
22 Thou ſtudieſt to revile
thy friends to thee ſo near:
With ſlander thou wouldſt needs defile
thy mothers ſon moſt dear.

23 Hereat while I do wink,
as though I did not ſee,
Thou goeſt on ſtill, and ſo doſt think
that I am like to thee.
24 But ſure I will not let
to ſtrike when I begin:
Thy faults in order I will ſet,
and open all thy ſin.

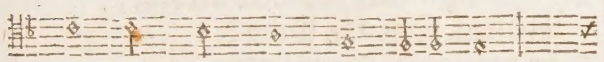
25 Mark this I you require,
that have not God in mind:
Leſt when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the ſacrifice of praiſe,
Doth pleaſe me well, and he ſhall ſee
to walk in godly ways.

Miſerere mei. Pſal. li. *W. W.*

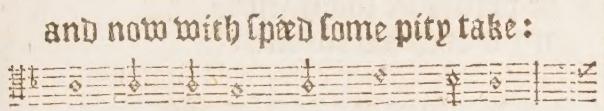
David rebuked by the Prophet Nathan for his great offence, acknowledgeth the ſame to God, proteſting his natural corruption. Wherefore he prayeth God to forgive his ſins, and renew in him his holy Spirit, promiſing that he will not be unmindful of theſe great graces. Finally, fearing leſt God ſhould puniſh the whole Church for his fault, he requireth that he rather would increaſe his grace towards the ſame.



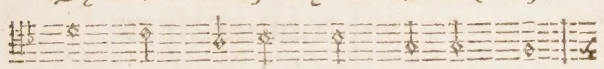
O Lord, conſider my diſtreſs,



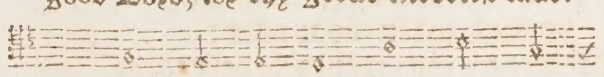
and now with ſpæd ſome pity take:



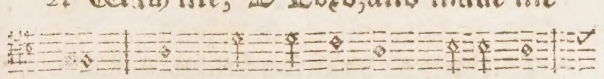
My ſins deface, my faults redreſs,



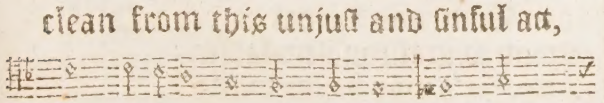
good Lord, for thy great mercies ſake.



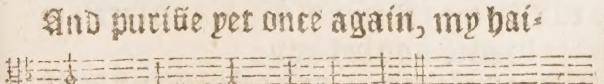
2. Waſh me, O Lord, and make me



clean from this unjuſt and ſinful act,



And purifie yet once again, my hai-



nous crime and bloody fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge mine exceſs:
My ſin alas doth ſtill remain
before my face without releaſe.
4 For thee alone I have offended,
committing evil in thy ſight:
And if I were therefore condemned,
yet were thy judgments juſt and right.

5 It is too manifeſt alas,
that firſt I was conceiv'd in ſin:
Yea, of my mother ſo born was,
and yet vile wretch remain therein.
6 Alſo behold, Lord, thou doſt love
the inward truth of a pure heart:
Therefore thy wiſdom from above
thou haſt reveal'd me to convert.

7 If thou with hyſſop purge this blot,
I ſhall be cleaner then the glaſs:
And if thou waſh away my ſpot,
the ſnow in whiteneſs ſhall I paſs.
8 Therefore, O Lord, ſuch joy me ſend,
that inwardly I may finde grace,
And that my ſtrength may now amend,
which thou haſt ſwag'd for my treſpaſs.

9 Turn back thy face and frowning ire,
for I have felt enough thy hand:
And purge my ſins, I thee deſire,
which do in number paſs the ſand.
10 Make new my heart within my breaſt,
and frame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The ſecond Part.

11 Caſt me not, Lord, out from thy face,
but ſpeedily my torments end:
Take not from me thy ſpirit of grace,
which may from dangers me defend.
12 Reſtore me to thoſe joys again
which I was wont in thee to find:
And let me thy free ſpirit retain,
which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low
by mine example ſhall flee ſin.
14 O God, that of my health art Lord,
forgive me this my bloody bite:
My heart and tongue ſhall then accord
to ſing thy mercies and juſtice.

15 Touch

15 Touch thou my lips, my tongue untie,
O Lord, which art the only key:
And then my mouth shall testifie
thy wondrous works and praise alway.
16 And as for outward sacrifice,
I would have offered many a one:
But thou estëem'st them of no price,
and therein pleasure tak'st thou none.

17 The heavy heart, the mind oppress,
O Lord, thou never dost reject:
And, to speak truth, it is the best,
and of all sacrifice th' effect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hill,
And on Jerusalem thy grace,
build up the walls, and love it still.

19 Thou shalt accept then our offrings
of peace and righteousness, I say:
Yea, calves and many other things
upon thine altar will we lay.

Another of the same, by *J. H.*

Sing this as the 6. Psalm.

HAve mercy on me, Lord, after
thy great abounding grace:
After thy mercies multitude
do thou my sins deface.
2 Yea wash me more from mine offence,
and cleanse me from my sin:
For I do know my faults, and still
my sin is in mine eyn.

3 Against thee, thee alone I have
offended in this case:
And evil have I done before
the presence of thy face:
4 That in the things that thou hast done
upright thou mayst be try'd,
And eke in judging, that the doom
may pass upon thy side.

5 Behold, in wickedness my kind
and shape I did receive:
And lo my sinful mother eke
in sin did me conceive.
6 But lo, the truth in inward parts
is pleasant unto thee;
And secrets of thy wisdom thou
revealed hast to me.

7 With hyssop, Lord, besprinkle me,
I shall be cleansed so:
Yea, wash thou me, and so I shall
be whiter then the snow.
8 Of joy and gladness make thou me
to hear the pleasant voice:
That so the bruised bones which thou
hast broken may rejoyce.

9 From the beholding of my sins,
Lord, turn away thy face:
And all my deeds of wickedness
do utterly deface.
10 O God, create in me a heart
unspotted in thy sight:
And eke within my bowels, Lord,
renew a stable spryte.

11 Me cast me from thy sight, nor take
thy holy Spirit away:
The comfort of thy saving health
give me again, I pray.
12 With thy free Spirit establish me,
and I will teach therefore
Sinners thy ways, and wicked shall
be turned to thy lore.

The second Part.

13 O God, that art God of my health,
from blood deliver me:
That praises of thy righteousness
my tongue may sing to thee.
14 My lips that yet fast closed be,
do thou, O Lord, unloose:
The praises of thy Majesty
my mouth shall so disclose.

15 I would have offred sacrifice,
if that had pleased thee:
But pleased with burnt-offerings
I know thou wilt not be.
16 A troubled spirit is sacrifice
delightful in Gods eyes:
A broken and an humble heart,
God, thou wilt not despise.

17 In thy good will, deal gently, Lord,
to Sion, and withal
Grant that of thy Jerusalem
uprear'd may be the wall.
18 Burnt-offerings, gifts, and sacrifice
of justice in that day
Thou shalt accept, and calves they shall
upon thine altar lay.

Quid

Quid gloriaris? Pſal. lii. *I. H.*

David deſcribeth the arrogant tyranny of Doeg, Sauls chief ſhepherd, who by falſe ſurmiſes cauſed Abimelech and the Prieſts to be ſlain: he propheſieth deſtruction, encourageth the faithful to truſt in God, who moſt ſharply revengeth his; and rendreth thanks for his deliverance. Herein is lively ſet forth the Kingdom of Antichriſt.

Sing this as the 27. Pſalm.

Why doſt thou tyrant boaſt abroad
thy wicked works to praiſe?
Doſt thou not know there is a God,
whoſe mercies laſt always?
2 Why doth thy mind yet ſtill deviſe
ſuch wicked wiles to warp?
Thy tongue untrue in forging lies
is like a raſour ſharp.

3 On miſchief why ſetſt thou thy mind,
and wilt not walk upright?
Thou haſt more luſt falſe tales to find
then bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchief, blood, and wrong:
Thy lips have learn'd the flattering ſtile,
O falſe deceitful tongue.

5 Therefore ſhall God for aye confound,
and pluck thee from thy place,
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The juſt when they behold thy fall,
with fear will praiſe the Lord,
And in reproach of thee withal
cry out with one accord,

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I as olive freſh and green
ſhall ſpring and ſpread abroad:
For why, my truſt always hath been
upon the living God.

9 For this therefore will I give praiſe
to thee with heart and voice:
I will ſet forth thy name always,
wherein thy ſaints rejoyce.

Dixit inſipiens. Pſal. liii. *T. S.*

David deſcribeth the crooked nature, cruelty, and puniſhment of the wicked when they look not for it, and deſireth the deliverance of the godly, that they may rejoyce together.

Sing this as the 27. Pſalm.

The fooliſh man in that which he
within his heart hath ſaid,
That there is any God at all
hath utterly denaid.
2 They are corrupt, and they alſo
a hainous work have wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord lookt down on ſons of men,
from heaven all abroad,
To ſee if any were that would
be wiſe and ſeek for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.
6 Even there they were afraid, and ſtood
with trembling all diſmaid;
Whereas there was no cauſe at all
why they ſhould be afraid.

7 For God his bones that thee beſieg'd
hath ſcatter'd all abroad:
Thou haſt confounded them, for they
rejected are of God.
8 O Lord, give thou thy people health,
and thou, O Lord, fulfil
Thy promiſe made to Iſrael,
from out of Sion hill.

9 When God his people ſhall reſtore
that erſt was captive led,
Then Jacob ſhall therein rejoyce,
and Iſrael ſhall be glad.

Deus, in nomine. Pſal. liv. *I. H.*

David in great danger through Ziphims, calleth upon God to deſtroy his enemies, promiſing ſacrifice for his deliverance.

Sing this as the 5. Pſalm.

God, ſave me for thy holy name,
and for thy goodneſs ſake:
Unto the ſtrength, Lord, of the ſame
I do my cauſe betake.

2 Regard,

2 Regard, O Lord, and give an ear
to me when I do pray:
Bow down thy ſelf to me, and hear
the words that I do ſay.

3 For ſtrangers up againſt me riſe,
and tyrants vex me ſtill,
Which have not God before their eyes:
they ſeek my ſoul to ſpill.
4 But lo, my God doth give me aid,
the Lord is ſtraight at hand:
With them by whom my ſoul is ſtaid
the Lord doth ever ſtand.

5 With plagues repay again all thoſe
for me that lie in wait:
And in thy truth deſtroy my foes
with their own ſnare and bait.
6 An offering of frée heart and will
then I to thée ſhall make,
And praiſe thy name; for therein ſtill
great comfort I do take.

7 O Lord, at length do let me frée
from them that craft conſpire:
And now mine eye with joy doth ſée
on them my hearts deſire.

Exaudi, Deus. Pſal. lv. *J. H.*

David in great diſtreſs, complaineth of Sauls cruelty, and falſhood of his familiar acquaintance, effectuouſly moving the Lord to pity him: then aſſured of his deliverance he ſetteth forth the grace of God, as if he had already obtained his requeſt.

Sing this as the 6. Pſalm.

O God, give ear and do apply
to hear me when I pray:
And when to thée I call and cry,
hide not thy ſelf away.
2 Take heed to me, grant my requeſt,
and anſwer me again:
With plaints I pray full ſore oppreſt,
great grief doth me conſtrain.

3 Becauſe my foes with threats and cries
oppreſs me through deſpight:
And ſo the wicked ſort likewiſe
to vex me have delight.
4 For they in counſel do conſpire
to charge me with ſome ill:
So in their haſty wrath and ire
they do purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breaſt:
The terrours and the dread of death
do work me much unreſt.
6 Such dreadful fear on me doth fall,
that I therewith do quake:
Such horrour whelmeth me withal,
that I no thift can make.

7 But I did ſay, Who will give me
the ſwift and pleaſant wings
Of ſome fair dove, that I may flie,
and reſt me from theſe things?
8 Lo then I would go far away,
to flie I would not ceaſe:
And I would hide my ſelf, and ſtay
in ſome great wilderneſs.

9 I would be gone in all the haſte,
and not abide behind:
That I were quit and overpaſt
theſe blaſts of boiſtrous wind.
10 Divide them, Lord, and from them pull
their devilish double tongue:
For I have ſpi'd their city full
of rapine, ſtrife, and wrong.

11 Which things both night and day
do cloſe her as a wall: (throughout,
In midſt of her is miſchief ſtout,
and ſorrow eke withal.
12 Her inward parts are wicked plain,
her deeds are much too vile:
And in her ſtréets there doth remain
all craftу fraud and guile.

The ſecond Part.

13 If that my foes did ſéek my ſhame,
I might it well abide:
From open enemies check and blame
ſome where I could me hide:
14 But thou it was my fellow dear,
which friendſhip didſt pretend,
And didſt my ſecret counſel hear,
as my familiar friend.

15 With whom I had delight to talk
in ſecret and abroad,
And we together oft did walk
within the houſe of God.
16 Let death in haſte upon them fall,
and ſend them quick to hell:
For miſchief reigneth in the hall
and parlour where they dwell.

17 But

17 But I unto my God will cry,
to him for help I flee:
The Lord will help me by and by,
and he will ſuccour me.
18 At morning, noon, and evening-tide
unto the Lord I pray:
When I ſo inſtantly have cry'd,
he doth not ſay me nay.

19 To peace he ſhall reſtore me yet,
though war be now at hand:
Although the number be full great
that would againſt me ſtand.
20 The Lord that firſt and laſt doth reign,
both now and evermore,
Will hear when I to him complain,
and puniſh them full ſore.

21 For ſure there is no hope that they
to turn will once accord:
For why? they will not God obey,
nor yet do fear the Lord.
22 Upon their friends they laid their (hands
which were in covenant knit:
Of friendſhip to neglect the bands
they paſs or care no whit.

23 While they have war within their (hearts
as butter are their words:
Although their words were ſmoth as oyl,
they cut as ſharp as ſwords.
24 Caſt thou thy care upon the Lord,
and he ſhall nouriſh thee:
For in no wiſe will he accord
the juſt in thrall to ſee.

25 But God ſhall caſt them deep in pit
that thirſt for blood always:
He will no guilful man permit
to live out half his days.
26 Though ſuch be quite deſtroy'd and gone,
in thee, O Lord, I truſt:
I ſhall depend thy grace upon,
with all my heart and luſt.

Miſerere mei. Pſal. lvi. *J. H.*

David being brought to *Achiſh* the king of *Gath*, 1 *Sam.* 21. 10. complaineth of his enemies, demandeth ſuccour, truſteth in God, and promiſeth to perform his vow, which was to praiſe God in his Church.

Sing this as the 6. Pſalm.

HAve mercy, Lord, on me, I pray
for man would me devour:
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterpriſe
to ſwallow me outright:
To fight againſt me many riſe,
O thou moſt high of might.

3 When they would make me moſt afraid
with boaſts and brags of pride,
I truſt in thee alone for aid,
by thee I will abide.
4 Gods promiſe I do mind and praiſe,
O Lord, I ſtick to thee:
I do not care at all aſſays
what fleſh can do to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſel that they take
is how to work me ill.
6 They all conſent themſelves to hide,
cloſe watch for me to lay:
They ſpie my paths, and ſnares have ty'd
to take my life away.

7 Shall they thus ſcape on miſchief ſet?
thou God on them wilt frown:
For in his wrath he doth not let
to throw whole kingdoms down.
8 Thou ſeeſt how oft they made me flee,
and on my tears doſt look:
Reſerve them in a glaſs by thee,
and write them in thy book.

9 When I do call upon thy name,
my foes away do ſtart:
I well perceive it by the ſame,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With joy I will declare abroad
the promiſe of the Lord.

11 I truſt in God, and yet I ſay,
as I before began,
The Lord he is my help and ſtay,
I do not care for man.
12 I will perform with heart ſo free
to God my vows always:
And I, O Lord, all times to thee
will offer thanks and praiſe.

13 My ſoul from death thou doſt defend,
and kept'ſt my feet upright:

That

That I before thee may aſcend
with ſuch as live in light.

Miſerere mei. Pſal. lvii. *J. H.*

David in the deſart of *Ziph*, betrayed by the inhabitants, and in the ſame cave with Saul, calleth unto God, with full confidence that he will perform his promiſe, and ſhew his glory in heaven and earth againſt his cruel enemies. Therefore he rendreth laud and praiſe.

Sing this as the 27. Pſalm.

TAke pity for thy promiſe ſake,
have mercy, Lord, on me:
For why? my ſoul doth her betake
unto the help of thée.
2 Within the ſhadow of thy wings
I ſet my ſelf full faſt,
Till miſchief, malice, and like things
be gone and overpaſt.

3 I call upon the God moſt high,
to whom I ſtick and ſtand:
I mean the God that will ſtand by
the cauſe I have in hand.
4 From heaven he hath ſent his aid,
to ſave me from their ſpight,
That to devour me have aſſaid,
his mercy, truth, and might.

5 I lead my life with lions fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpears and arrows long
as ſharp as I have ſeen:
They wound & cut with their quick tongue
like ſwords and weapons keen.

7 Set up and ſhew thy ſelf, O God,
above the heavens bright:
Exalt thy praiſe on earth abroad,
thy majeſty and might.
8 They lay their net and do prepare
a privy cave and pit:
Wherein they think my ſoul to ſnare,
but they are fall'n in it.

9 My heart is ſet to laud the Lord,
in him to joy always:
My heart, I ſay, doth well accord
to ſing his laud and praiſe.
10 Awake, my joy, awake, I ſay,
my lute, my harp, and ſtring:
For I my ſelf before the day
will riſe, rejoyce, and ſing.
11 Among the people I will tell
the goodneſs of my God,
And ſhew his praiſe that doth excel,
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high:
His truth as high as any ſtar
that ſhineth in the ſkie.

13 Set forth and ſhew thy ſelf, O God,
above the heavens bright:
Extol thy praiſe on earth abroad,
thy majeſty and might.

Si verè utique. Pſal. lviii. *J. H.*

He deſcribeth his malicious enemies, Sauls flatterers, who ſecretly and openly ſought his deſtruction; from whom he appealeth to Gods judgment, ſhewing that the juſt ſhall rejoyce at the puniſhment of the wicked, to Gods glory.

Sing this as the 27. Pſalm.

YE rulers that are put in truſt
to judge of wrong and right,
Be all your judgments true and juſt,
not knowing méed or might?
2 Nay, in your hearts ye mark and muſe
in miſchief to conſent,
And where ye ſhould true juſtice uſe,
your hands to bribes are bent.

3 The wicked ſort from their birth-day
have erred on this wiſe:
And from their mothers womb alway
have uſed craft and lies.
4 In them the poyſon and the breath
of ſerpents do appear:
Yea, like the adder that is deaf,
and faſt doth ſtop her ear,

5 Becauſe ſhe will not hear the voice
of one that charmeth well:
No though he bear the chief of choice,
and did therein excel.
6 O God, break thou their teeth at once
within their mouth throughout:
The tuſks that in their great jaw-bones
like lions whelps hang out.

7 Let them conſume away and waſte,
as water runs forth right:
The ſhafts that they do ſhoot in haſte,
let them be broke in flight.
8 As ſnails do waſte within the ſhell,
and unto ſlime do run:

As

As one before his time that fell,
and never ſaw the ſun.

9 Before the thorns that now are young,
to bushes big ſhall grow:
The storms of anger waxing ſtrong
ſhall take them ere they know.
10 The juſt ſhall joy, it doth them good
that God doth vengeance take:
And they ſhall waſh their fæt in blood
of them that him forſake.

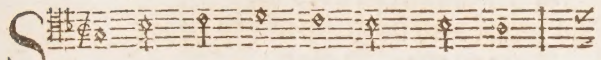
11 Then ſhall the world shew forth and tell,
that good men have reward:
And that a God on earth doth dwell,
that juſtice doth regard.

Eripe me. Pſal. lix. *J. H.*

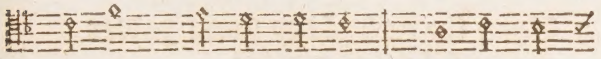
David in great danger of Saul, who ſent to ſlay him in his bed, declareth his innocency & their fury, praying God to deſtroy all malicious ſinners, who live for a time to exerciſe his people, but in the end conſume in his wrath, to Gods glory: For this he ſingeth praiſe to God, aſſured of his mercies.

Or as the 27. Pſal.

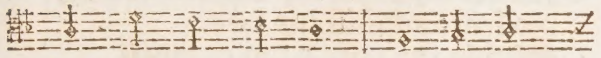
This is the Magnificat Tune.



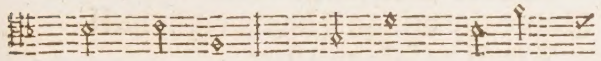
Send aid and ſave me from my foes,



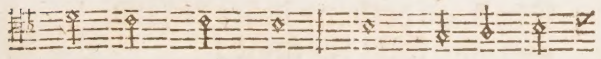
O Lord, I pray to thee; Defend and



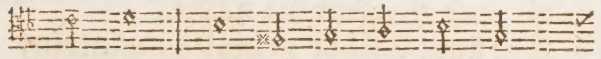
keep me from all thoſe that riſe and



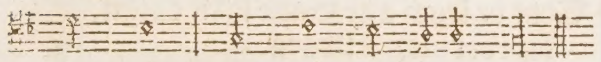
ſtrive with me. 2. O Lord, preſerve



me from thoſe men, whoſe doings are



not good: And ſet me ſure and ſafe



from them that thirſt ſtill after blood.

3 For lo they wait my ſoul to take,
they rage againſt me ſtill:
Yea, for no fault that I did make,
I never did them ill.
4 They run and do themſelves prepare,
when I no whit offend:
Ariſe and ſave me from their ſnare,
and ſee what they intend.
5 O Lord of hoſts of Iſrael,
ariſe and ſtrike all lands:
And pity none that do rebel,
and in their miſchiefs ſtands.
6 At night they ſtir and ſeek about,
as hounds they howl and grin:
And all the city clean throughout,
from place to place they run.

7 They ſpeak of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what? none doth hear our words.
8 But, Lord thou haſt their ways eſpy'd,
and laught thereat apace:
The heathen folk thou doſt deride,
and mock them to their face.

9 The ſtrength that doth our foes withſtand
O Lord, doth come from thee:
My God he is my help at hand,
a fort of fence to me.
10 The Lord to me doth shew his grace
in great abundance ſtill:
That I may ſee my foes in caſe
ſuch as my heart doth will.

The ſecond Part.

11 Deſtroy them not at once, O Lord,
leſt it from mind do fall:
But with thy ſtrength drive them abroad,
and ſo conſume them all.
12 For their ill words and truthleſs tongue
confound them in their pride:
Their wicked oaths with lies and wrong,
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remain: (world
That men may know throughout the
that Jacobs God doth reign.
14 At evening they return apace,
as dogs they grin and trie:
Throughout the ſtreets in every place
they run about and ſpie.

15 They ſeek about for meat, I ſay,
but let them not be fed:
Nor find a houſe wherein they may
be bold to put their head.
16 But I will shew thy ſtrength abroad,
thy goodneſs I will praiſe:
For thou art my defence and God,
at need in all aſſays.

17 Thou art my ſtrength, thou haſt me
O Lord, I ſing to thee;
Thou art my ſtaid,
Thou art my fort, my fence, and aid,
a loving God to me.

Deus repuliſti. Pſal. lx. *J. H.*

David now king over Judah, after many victories, ſheweth by evident ſigns that God elected him king, aſſuring the people that God will proſper them if they approve the ſame. After he prayeth unto God to finiſh that that he had begun.

Sing this as the 6. Pſalm.

O Lord, thou didſt us clean forſake,
and ſcatterdſt us abroad:
Such great diſpleaſure thou didſt take;
return to us, O God.
2 Thy might did move the land ſo ſore,
that it in ſunder brake:
The hurt thereof, O Lord, reſtore,
for it doth bow and quake.

3 With heavy chance thou plagueſt thus
the people that are thine:
And thou haſt given unto us
a drink of deadly wine.
4 But yet to ſuch as fear thy name
a banner thou didſt ſhew:
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keep and ſave
thy folk that favour thee:
That they thy help at hand may have,
O Lord, grant this to me.
6 The Lord did ſpeak from his own place,
this was his joyful tale,
I will divide Sechem by pace,
and mete out Succoths vale.

7 Gilead is given to my hand,
Manaſſes mine beſide:
Ephraim the ſtrength of all my land,
my law doth Judah guide.
8 In Moab I will waſh my feet,
over Edom throw my ſhoe:
And thou Paleſtine ought'ſt to ſeek
for favour me unto.

9 But who will bring me at this tide
unto the city ſtrong?
Or who to Edom will me guide,
ſo that I go not wrong?
10 Wilt thou not, God, which didſt forſake
thy folk, their land, and coaſts?
Our wars in hand thou wouldſt not take,
nor walk among our hoſts.

11 Give aid, O Lord, and us relieve
from them that us diſdain:
The help that hoſts of men can give,
it is but all in vain.
12 But through our God we ſhall have (might
to take great things in hand:
He will tread down and put to flight
all thoſe that us withſtand.

Exaudi, Deus. Pſal. lxi. *J. H.*

Whether he were in danger of the Ammonites, or purſued of Abſalom, here he crieth to be delivered, and confirmed in his kingdom, promiſing perpetual praiſes.

Sing this as the 119. Pſalm.

Regard, O Lord, for I complain,
and make my ſuit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coaſts and utmoſt parts
of all the earth abroad,
In grief and anguiſh of my heart
I cry to thee, O God.

3 Upon the rock of thy great power
my woful mind repoſe:
Thou art my hope, my fort and tower,
my fence againſt my foes.
4 Within thy tent I luſt to dwell,
for ever to endure:
Under thy wings I know right well
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fulfil the ſame:
With godly gifts will he reward
all thoſe that fear his name.
6 The king ſhall he in health maintain,
and ſo prolong his days:
That he from age to age ſhall raign,
for evermore always.

7 That he may have a dwelling-place
before the Lord for aye:
O let thy mercy, truth and grace,
defend him from decay.
8 Then ſhall I ſing for ever ſtill
with praiſe unto thy name:
That all my vows I may fulfill,
and daily pay the ſame.

Nonne

Nonne Deo. Pſal. lxii. *J. H.*

David declareth by his Example, and the nature of God, that he and all people muſt truſt in God alone, ſeeing that all without God goeth to nought, who only is of power to ſave, and that he rewardeth man according to his works.

Sing this as the 6. Pſalm.

My ſoul to God ſhall give good héed,
and him alone attend:
For why? my health and hope to ſpéed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health and aid:
He is my ſtay, that no pretence
ſhall make me much diſmaid.

3 O wicked folk, how long will ye
uſe craft? ſure ye muſt fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love, ye ſéek always
to put him to the woꝛſe:
Ye love to lie, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoul doth whole depend
on God my chief deſire:
From all ill ſeats me to defend
none but him I require.
6 He is my rock, my fort and tower,
my health is of his grace:
He doth ſupport me, that no power
can move me out of place.

7 God is my glory and my health,
my ſouls deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is my only truſt.
8 O have your truſt in him alway,
ye folk with one accord:
Pour out your hearts to him, and ſay,
our truſt is in the Lord.

9 The ſons of men deceitful are,
on balance but a ſleight:
With things moſt vain to them compare,
for they can keep no weight.
10 Truſt not in wrong, robb'ry, nor ſtealth,
let vain delights be gone:
Though goods wel got flow in with wealth
ſet not your hearts thereon.

11 The Lord long ſince one thing did tell,
which here to mind I call:
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou, Lord, art good and kind,
thy mercy doth exceéd:
So that all ſorts with thee ſhall find
according to their déed.

Deus, Deus meus. Pſal. lxiii. *T. S.*

David after his danger in *Ziph* giveth thanks to God for his wonderful deliverance, in whoſe mercy he truſteth, even in the midſt of miſery: propheſying the deſtruction of Gods enemies; and contrariwiſe, happineſs to all them that truſt in the Lord, 1 *Sam.* 23.

Sing this as the 23. Pſalm.

O God my God, I watch betime
to come to thee in haſte:
For why? my ſoul and body both
do thirſt of thee to taſte.
And in this barren wilderneſs
where waters there are none,
My fleſh is parcht for thought of thee,
for thee I wish alone:

2 That I might ſee yet once again
thy glory, ſtrength, and might,
As I was wont it to behold
within thy temple bright.
3 For why? thy mercies far ſurmount
this life and wretched days:
My lips therefore ſhall give to thee
due honour, laud and praiſe.

4 And whilſt I live, I will not fail
to worſhip thee alway:
And in thy name I ſhall liſt up
my hands when I do pray.
5 My ſoul is fill'd as with marrow,
which is both fat and ſweet:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet.

6 When as in bed I think on thee,
and eke all the night-tide.
7 For under covert of thy wings,
thou art my joyful guide.
8 My ſoul doth ſurely ſtick to thee,
thy right hand is my power:
9 And thoſe that ſeek my ſoul to ſtroy,
them death ſhall ſoon devour.

10 The ſword ſhall them devour each one,
their carcaſes ſhall feed

The hungry foxes which do run
their prey to ſeek at need.
11 The king and all men ſhall rejoyce,
that do profeſs Gods word:
For liars mouths ſhall then be ſtopt,
which have the truth diſturb'd.

Exaudi, Deus. Pſal. lxiv. *J. H.*

David prayeth againſt the falſe reporters and ſlanderers: he declareth their puniſhment and deſtruction, to the comfort of the juſt, and the glory of God.

Sing this as the 6. Pſalm.

O Lord, unto my voice give ear,
with plaint when I do pray:
And rid my life and ſoul from fear
of foes that threat to ſlay.
2 Defend me from that ſort of men
which in deceit do lurk:
And from the frowning face of them
that all ill feats do work.

3 Who whet their tongues as we have ſeen
men whet and ſharp their ſwords:
They ſhot abroad their arrows keen,
I mean moſt bitter words.
4 With privy ſleights ſhot they their ſhaft,
the upright man to hit:
The juſt unwares to ſtrike by craft,
they care or fear no whit.

5 A wicked work they have decreed,
in counſel thus they cry,
To uſe deceit let us not dread,
what? who can it eſpy?
6 What way to hurt they talk and muſe
all times within their heart:
They all conſult what feats to uſe,
each doth invent his part.

7 But yet all this ſhall not prevail;
when they think leaſt upon,
God with his dart ſhall ſure aſſail
and wound them every one.
8 Their crafts and their ill tongues with-(all
ſhall work themſelves ſuch blame,
That they which then behold their fall,
ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well
that God the thing hath wrought:
And praiſe his witty works, and tell
what he to paſs hath brought.

10 Yet ſhall the juſt in God rejoyce,
ſtill truſting in his might:
So ſhall they joy with mind and voice,
whoſe hearts are pure and right.

Te decet hymnus. Pſal. lxv. *J. H.*

A thankſgiving unto God by the faithful, who are ſignified by Sion and Jeruſalem, for the chuſing, preſervation, and governance of them, and for the plentiful bleſſings poured forth upon all the earth.

Sing this as the 8. Pſalm.

Thy praiſe alone, O Lord, doth reign
in Sion thine own hill:
Their vows to thee they do maintain,
and their behelts fulfil.
2 For that thou doſt their prayers hear,
and doſt thereto agree:
The people all both far and near
with truſt ſhall come to thee.

3 Our wicked life ſo far exceeds,
that we ſhall fall therein:
But Lord forgive our great miſdeeds,
and purge us from our ſin.
4 The man is bleſt whom thou doſt chuſe
within thy Courts to dwell:
Thy houſe and temple he ſhall uſe,
with pleaſures that excel.

5 Of thy great juſtice hear us, God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou mak'ſt the mountains ſtrong & ſtout
to ſtand in every ſhower.

7 The ſwelling ſeas thou doſt aſſwage,
and make their ſtreams full ſtill:
Thou doſt reſtrain the peoples rage,
and rule them at thy will.
8 The folk that dwell full far on earth
ſhall dread thy ſigns to ſee,
Which morn and even in great mirth
do paſs with praiſe to thee.

9 When that the earth is chapt and dry,
and thirſteth more and more,
Then with thy drops thou doſt apply,
and much increaſe her ſtore.
10 The flood of God doth overflow,
and ſo doth cauſe to ſpring

The

The ſeed and corn which men do ſow,
for he doth guide the thing.

11 With wet thou doſt her furrows fill,
whereby her clods do fall:
Thy drops on her thou doſt diſtill,
and bleſs her fruit withal.
12 Thou deck'ſt the earth of thy good grace
with fair and pleaſant crop:
Thy clouds diſtil their dew apace,
great plenty they do drop.

13 Whereby the deſert ſhall begin
full great increaſe to bring:
The little hills ſhall joy therein,
much fruit in them ſhall ſpring.
14 In places plain the flocks ſhall feed,
and cover all the earth:
The vales with corn ſhall ſo exceed,
that men ſhall ſing for mirth.

Jubilate Deo. Pſal. lxvi. *T. S.*

He exhorteth to praiſe the Lord for his wonderful works: he ſetteth forth the power of God to affray rebels, and ſheweth Gods mercy to Iſrael, and to provoke all men to hear and praiſe his name.

Sing this as the 8. Pſalm.

YE men on earth in God rejoyce,
with praiſe let forth his name:
Extol his might with heart and voice,
give glory to the ſame.
2 How wonderful, O Lord, ſay ye,
in all thy works thou art!
Thy foes for fear ſhall ſeek to thee
full low againſt their heart.

3 All men that dwell the earth throughout
ſhall praiſe the name of God:
The laud thereof the world about
is ſhew'd and ſet abroad.
4 All folk come forth, behold and ſee
what things the Lord hath wrought:
Mark well the wondrous works that he
for man to paſs hath brought.

5 He laid the ſea like heaps on high,
therein a way they had
On foot to paſs both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey,
by him ſhall be controll'd.

7 Ye people give unto our God
due laud and thanks always:
With joyful voice declare abroad,
and ſing unto his praiſe:
8 Which doth endue our ſoul with life,
and it preſerve withal:
He ſtays our feet, ſo that no ſtrife
can make us ſlip or fall.

9 The Lord doth prove our deeds with fire,
if that they will abide:
As workmen do when they deſire
to have their metals try'd.
10 Although thou ſuffer us ſo long
in priſon to be caſt,
And there with chains and fetters ſtrong
to lie in bondage faſt.

The ſecond Part.

11 Although, I ſay, thou ſuffer men
on us to ride and reign:
Though we through fire and water run,
of very grief and pain:
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt,
And bring us out into a place,
to live in wealth and reſt.

13 Unto thy houſe reſort will I
to offer and to pray,
And there I will my ſelf apply
my vows to thee to pay:
14 The vows that with my mouth I ſpake
in all my grief and ſmart;
The vows, I ſay, which I did make
in dolour of my heart.

15 Burnt-offrings I will give to thee
of oxen fat and rams:
Yea, this my ſacrifice ſhall be
of bullocks, goats, and lambs.
16 Come forth and hearken here full ſoon,
all ye that fear the Lord:
What he for my poor ſoul hath done
to you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry:
And thou my tongue make ſpeed apace
to praiſe him by and by.
18 But if I feel my heart within
in wicked works rejoyce:
Or if I have delight to ſin,
God will not hear my voice.

19 But ſurely God my voice hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mind:
Nor yet his mercy from me shut,
which I do ever find.

Deus miſereatur. Pſal. lxvii. *J. H.*

A ſweet prayer for all the faithful, to obtain the favour of God, and to be enlightned with his countenance; to the end, that his way and judgments may be known throughout the earth. Rejoycing that God is the governour of all Nations.

Sing this as the 25. Pſalm.

HAve mercy on us, Lord,
and grant to us thy grace:
To ſhew to us do thou accord
the brightneſs of thy face;
2 That all the earth may know
the way to godly wealth:
And all the nations on a row
may ſee thy ſaving health.

3 Let all the world, O God,
give praiſe unto thy name:
O let the people all abroad
extoll and laud the ſame.
4 Throughout the world ſo wide
let all rejoyce with mirth:
For thou with truth and right doſt guide
the nations of the earth.

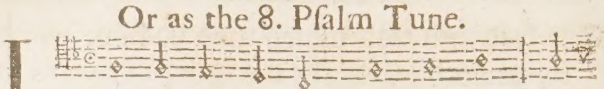
5 Let all the world, O God,
give praiſe unto thy name:
O let the people all abroad
extoll and laud the ſame.
6 Then ſhall the earth increaſe,
great ſtore of fruit ſhall fall,
And then our God the God of peace
ſhall bleſs us eke withall.

7 God ſhall us bleſs, I ſay,
and then both far and near,
The folk throughout the earth alway
of him ſhall ſtand in fear.

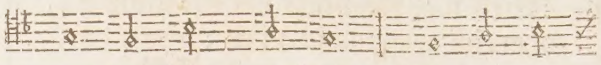
Exſurgat Deus. Pſal. lxviii. *T. S.*

David expreſſeth the wonderful mercies of God towards his people, who by all means and moſt ſtrange ſorts declareth himſelf to them. Gods Church therefore by reaſon of his promiſes, graces, and victories, doth excell all worldly things. Wherefore all men are moved to praiſe God for ever.

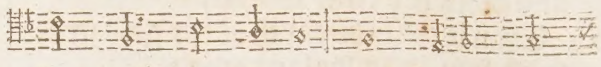
Or as the 8. Pſalm Tune.



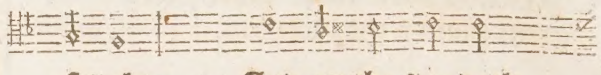
LEt God ariſe, and then his foes will



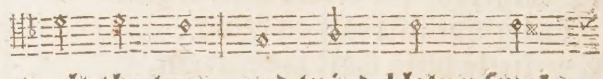
turn themſelves to flight: His enemies



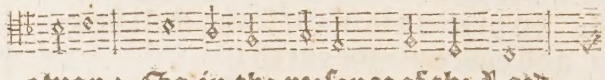
then will run abroad, and ſcatter out



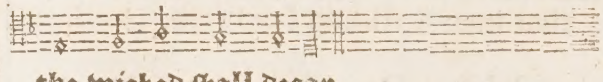
of ſight. 2. And as the fire doth



melt the wax, and wind blows ſmoke



away: So in the preſence of the Lord,



the wicked ſhall decay.

3 But righteous men before the Lord
ſhall heartily rejoyce:
They ſhall be glad and merry all,
and cheerful in their voice.
4 Sing praiſe, ſing praiſe unto the Lord,
who rideth on the ſkie:
Extoll the name of Jah our God,
and him do magnifie.

5 The ſame is he that is above
within his holy place,
That father is of fatherleſs,
and judge of widows caſe.
6 Houſes he gives and iſſue both
unto the comfortleſs:
He bringeth bondmen out of thrall,
and rebels to diſtreſs.

7 When thou didſt march before thy folk,
th' Egyptians from among,
And broughtſt them through the wilderneſs
which was both wide and long:
8 The earth did quake, the rain pour'd down
heard were great claps of thunder;
The mount Sinai ſhook in ſuch ſort,
as it would break in ſunder.

9 Thine heritage with drops of rain
abundantly was waſht,
And if ſo be it barren wast,
by thee it was refreſht.

10 Thy

10 Thy chosen flock doth there remain,
thou hast prepar'd that place:
And for the poor thou dost provide
of thine especial grace.

The second Part.

11 God will give women causes just
to magnifie his name,
When as his people triumphs make,
and purchase fruit and fame.
12 For puissant kings for all their power,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.

13 And though ye were as black as pots,
your hue shall pass the dove,
Whose wings and feathers seem to have
silver and gold above.
14 When in this land God shall triumph
o're Kings both high and low:
Then shall it be like Salmon hill,
as white as any snow.

15 Though Basan be a fruitful hill,
and in height others passe:
Yet Sion Gods most holy hill
doth far excell in grace.
16 Why brag ye thus ye hills most high,
and leap for pride together?
The hill of Sion God doth love,
and there will dwell for ever.

17 Gods army is two millions
of warriours good and strong:
The Lord also in Sinai,
is present them among.
18 Thou didst (O Lord) ascend on high,
and captives led'st them all,
Which in times past thy chosen flock
in bondage kept and thrall.

Thou mad'st them tribute for to pay;
and such as did repine,
Thou didst subdue that they might dwell
in thy temple divine.
19 Now praised be the Lord, for that
he pours on us such grace:
From day to day he is the God
of our health and solace.

The third Part.

20 He is the God from whom alone
salvation cometh plain:
he is the God by whom we scape
all dangers, death, and pain.
21 Thus God will wound his enemies
and break the hairy scalp (head,
Of those that in their wickedness
continually do walk.

22 From Basan will I bring, said he,
my people and my sheep:
And all mine own, as I have done,
from dangers of the deep.
23 And make them dip their feet in blood
of those that hate my name:
And dogs shall have their tongues imbru'd
with licking of the same.

24 All men may see how thou, O God,
thine enemies dost deface:
And how thou goest as God and King
into thine holy place.
25 The singers go before with joy,
the minstrels follow after:
And in the midst the damsels play
with timbrel and with taber.

26 Now in the congregation,
O Israel, praise the Lord:
And Jacobs whole posterity,
give thanks with one accord.
27 Their chief was little Benjamin,
but Judah made their host,
With Zabulon and Nephthalim,
which dwelt about their coast.

28 As God hath given power to thee,
so Lord make firm and sure
The thing that thou hast wrought in us,
for ever to endure.
29 And in thy temple gifts will we
give unto thee, O Lord,
For thine unto Jerusalem
sure promise made by word.

The fourth Part.

Yea, and strange Kings to us subdu'd
shall do like in those days:
I mean to thee they shall present
their gifts of laud and praise.
30 He shall destroy the spear-mens ranks,
the calves and bulls of might:
And cause them tribute pay, and daunt
all such as love to fight.

31 Then ſhall the Lords of Egypt come,
and preſents with them bring: (hands
The moors moſt black ſhall ſtretch their
unto their Lord and King.
32 Therefore ye kingdoms of the earth,
give praiſe unto the Lord:
Sing pſalms to God with one conſent,
thereto let all accord.

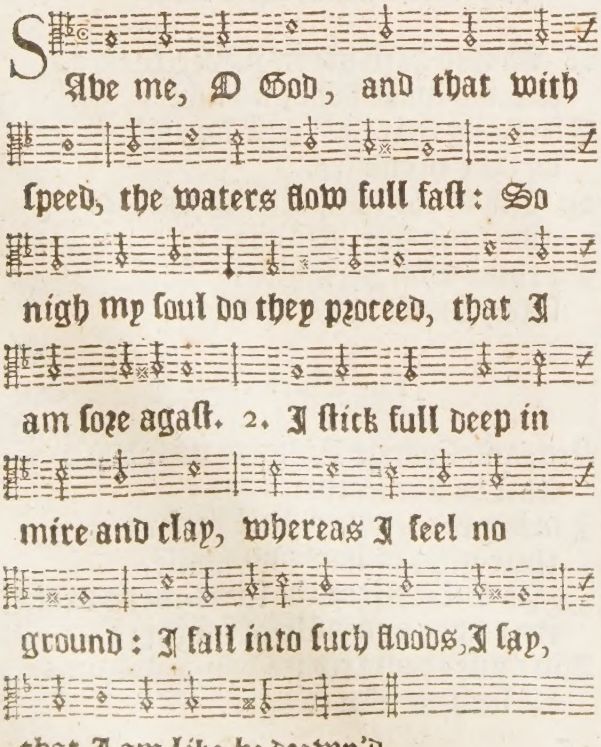
33 Who though he ride and ever hath
above the heavens bright:
Yet by the fearful thundertaps
men may well know his might.
34 Therefore the ſtrength of Iſrael
aſcribe to God on high,
Whoſe might and power doth far extend
above the cloudy skie.

35 O God, thy holineſs and power
is dread for evermore:
The God of Iſrael gives us ſtrength,
praiſed be God therefore.

Salvum me fac. Pſal. lxix. *J. H.*

Chriſt and his elect are figured in Davids zeal and anguiſh: the malicious cruelty of whoſe enemies, and their puniſhments, Judas and ſuch traitors noteth, who are accurſed. Then gathereth he courage in afflictions, and offereth praiſes to God, being more acceptable than all ſacrifices. Finally, he doth provoke all creatures to praiſes, propheſying of the kingdom of Chriſt, and building of Judah, where all the faithful and their ſeed ſhall dwell for ever.

Or as the 6. Pſalm Tune.



3 With crying oft I faint and quail,
my throat is hoarſe and drie:
With looking up my ſight doth fail,
for help to God on high.
4 My foes that guiltleſs do oppreſs
my ſoul, with hate are led:
In number ſure they are no leſs
then hairs are on my head.

5 Though for no cauſe they bear me ſore,
they proſper and are glad:
They do compell me to reſtore
the things I never had.
6 What I have done for want of wit,
thou, Lord, all times canſt tell:
And all the faults that I commit
to thee are known full well.

7 O God of hoſts defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrink away
for ought that chanceth me.
8 It is for thee and for thy ſake
that I do bear this blame:
In ſpite of thee they would me make
to hide my face for ſhame.

9 My mothers ſons, my brethren all
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Unto thy houſe ſuch zeal I bear,
that it doth pine me much:
Their checks and taunts at thee to bear,
my very heart doth grutch.

The ſecond Part.

11 Though I do faſt, my fleſh to chaſt,
yea, if I weep and mone:
Yet in my teeth this gear is caſt,
they paſs not thereupon.
12 If I for grief and pain of heart
in ſackcloth uſe to walk,
Then they anon will it pervert,
thereof they jeſt and talk.

13 Both high and low, and all the throng
that ſit within the gate,
They have me ever in their tongue;
of me they talk and prate.
14 The drunkards which in wine delight,
it is their chief paſtime
To ſeek which way to work me ſpight;
of me they ſing and rhyme.

15 But

15 But thée the while, O Lord, I pray,
that when it pleaſeth thée,
For thy great truth thou wilt alway
ſend down thine aid to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep:
From ſuch as owe me wrath and ire,
and from the waters deep.

17 Leſt with the wawes I ſhould be drown'd
and depth my ſoul devour,
And that the pit ſhould me confound,
and ſhut me in her power.
18 O Lord of hoſts to me give ear,
as thou art good and kind:
And as thy mercy is moſt dear,
Lord have me in thy mind.

19 And do not from thy ſervant hide
nor turn thy face away:
I am oppreſt on every ſide,
in haſte give ear, I ſay.
20 O Lord, unto my ſoul draw nigh,
the ſame with aid repoſe:
Becauſe of their great tyranny,
acquit me from my foes.

The third Part.

21 That I abide rebuke and ſhame,
thou know'ſt and thou canſt tell:
For thoſe that ſéek and work the ſame,
thou ſeeſt them all full well.
22 When they with brags do break my heart
I ſeek for help anon: (heart
But find no friends to eaſe my ſmart,
to comfort me not one.

23 But in my meat they gave me gall,
too cruel for to think:
And gave me in my thirſt withall
ſtrong vineger to drink.
24 Lord, turn their table to a ſnare
to take themſelves therein:
And when they think full well to fare,
then trap them in the gin.

25 And let their eyes be dark and blind,
that they may nothing ſee:
Bow down their backs, and do them bind
in thraldom for to be.
26 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire
take hold upon them all.

27 As deſerts dry their houſe diſgrace,
their off-ſpring eke expell:
That none thereof poſſeſs their place,
nor in their tents do dwell.
28 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
And if that thou do wound the ſame,
they ſéek to hurt him more.

29 Then let them heap up miſchief ſtill,
(ſith they are all perverſ)
That of thy favour and good will
they never have a part.
30 And raſe them clean out of thy book
of life, of hope, of truſt:
That for their names they never look
in number of the juſt.

The fourth Part.

31 Though I, O Lord, with wo and grief
have béen full ſore oppreſt:
Thy help ſhall give me ſuch relief,
that all ſhall be redreſt.
32 That I may give thy name the praiſe,
and ſhew it with a ſong:
I will extoll the ſame always
with hearty thanks among.

33 Which is more pleaſant unto thee,
(ſuch mind thy grace hath born)
Then either ox or calf can be,
that hath both hoof and horn.
34 When ſimple folk do this behold,
it ſhall rejoyce them ſure:
All ye that ſeek the Lord, behold,
your life for aye ſhall dure.

35 For why, the Lord of hoſts doth hear
the poor when they complain:
His priſoners are to him full dear,
he doth them not diſdain.
36 Wherefore the ſkie and earth below,
the ſea, with flood and ſtream;
His praiſe they ſhall declare and ſhow,
with all that live in them.

37 For ſure our God will Sion ſave,
and Juda's cities build:
38 Much folk poſſeſſion there ſhall have,
her ſtréets ſhall all be fill'd.
His ſervants ſéed ſhall kéep the ſame
all ages out of mind:
39 And there all they that love his name,
a dwelling-place ſhall find.

Deus

Deus in adjutorium. Pſal. lxx. *J. H.*

He prayeth to be right ſpeedily delivered, his enemies to be aſhamed, and all that ſeek the Lord to be comforted.

Sing this as the 25. Pſalm.

O God, to me take heed,
of help I thee require:
O Lord of hoſts, with haſte and ſpeed
help, help, I thee deſire.
2 With ſhame confound them all
that ſeek my ſoul to ſpill:
Rebuke them back with blame to fall,
that think and wiſh me ill.

3 Confound them that apply
and ſeek to work me ſhame:
And at my harm do laugh, and cry,
So, ſo, there goes the game.
4 But let them joyful be
in thee with joy and wealth,
Which only truſt and ſeek to thee,
and to thy ſaving health.

5 That they may ſay always
in mirth and one accord,
All glory, honour, laud and praiſe,
be given to thee, O Lord.
6 But I am weak and poor,
come, Lord, thine aid I lack:
Thou art my ſtay and help, therefore
make ſpeed, and be not ſlack.

In te, Domine. Pſal. lxxi. *J. H.*

He prayeth in faith, eſtabliſhed by promiſe, and confirmed by the works of God from his youth, to be delivered from his wicked and cruel ſon Abſalom, with his confederacy; promiſing to be thankful therefore.

Sing this as the 6. Pſalm.

My Lord my God, in all diſtreſs
my hope is whole in thee:
Then let no ſhame my ſoul oppreſs,
nor once take hold on me.
2 As thou art juſt, defend me, Lord,
and rid me out of dread:
Give ear, and to my ſuit accord,
and ſend me help at need.

3 Be thou my rock, to whom I may
for aid all times reſort:
Thy promiſe is to help alway,
thou art my fence and fort.
4 Save me, my God, from wicked men,
and from their ſtrength and power:
From folk unjuſt, and eke from them
that cruelly devour.

5 Thou art the ſtay wherein I truſt,
thou Lord of hoſts art he:
Yea, from my youth, I had a luſt
ſtill to depend on thee.
6 Thou haſt me kept even from my birth,
and I through thee was born:
Wherefore I will thee praiſe with mirth,
both evening and at morn.

7 As to a monſter ſeldom ſeen,
much folk about me throng:
But thou art now, and ſtill haſt been
my fence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack
thy glory and thy praiſe:
And eke my tongue ſhall not be ſlack
to honour thee always.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
do not my ſoul forſake.
10 Among themſelves my foes enquire
to take me through deceit:
And they againſt me do conſpire,
that for my ſoul laid wait.

The ſecond Part.

11 Lay hand and take him now, they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aid
(I wis) there cometh none.
12 Do not abſent thy ſelf away,
O Lord, when need ſhall be:
But that in time of grief thou may
in haſte give help to me.

13 With ſhame confound and overthrow
all thoſe that ſeek my life:
Oppreſs them with rebuke alſo,
that fain would work me ſtrife.
14 But I will patiently abide
thy help at all aſſays:
Still more and more, each time and tide,
I will ſet forth thy praiſe.

15 My mouth thy juſtice ſhall record,
that daily help doth ſend:

But

But of thy benefits, O Lord,
I know no count nor end.
16 Yet will I go and ſeek forth one,
with thy good help, O God,
The ſaving health of thee alone
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill:
Therefore thy wonders to declare
I have great mind and will.
18 And as in youth from wanton rage
thou didſt me keep and ſtay:
Forſake me not unto mine age,
and till my head be gray.

The third Part.

19 That I thy ſtrength & might may ſhow
to them that now be here:
And that our ſeed thy power may know
hereafter many a year.
20 O Lord, thy juſtice doth exceed
thy doings all may ſee:
Thy works are wonderful indeed,
oh who is like to thee!

21 Thou mad'ſt me feel affliction ſore,
and yet thou didſt me ſave:
Yea, thou didſt help and me reſtore,
and took'ſt me from the grave.
22 And thou mine honour doſt increaſe,
my dignity maintain:
Yea, thou doſt make all grief to ceaſe,
and comfort'ſt me again.

23 Therefore thy faithfulneſs to praiſe
I will with viol ſing:
My harp ſhall ſound thy praiſe always,
O Iſraels holy King.
24 My mouth will joy with pleaſant voice
when I ſhall ſing to thee:
And eke my ſoul will much rejoyce,
for thou haſt made me free.

25 My tongue thy uprightneſs ſhall ſound,
and ſpeak it daily ſtill:
For grief and ſhame do them confound
that ſeek to work me ill.

Deus, judicium. Pſal. lxxii. *J. H.*

Gods Kingdom by Chriſt is repreſented by Solomon, under whom ſhall be righteouſneſs, peace, and felicity; unto whom all Kings and nations ſhall do homage; whoſe name and power ſhall endure for ever.

Sing this as the 5. Pſalm.

LOrd, give thy judgments to the king,
therein inſtruct him well:
And with his ſon that princely thing,
Lord, let thy juſtice dwell.
2 That he may govern uprightly,
and rule thy folk aright:
And ſo defend through equity
the poor that have no might.

3 And let the mountains that are high,
unto thy folk give peace:
And eke let little hills apply,
in juſtice to increaſe.
4 That he may help the weak and poor
with aid, and make them ſtrong:
And eke deſtroy them evermore,
and thoſe that do them wrong.

5 And then from age to age ſhall they
regard and fear thy might:
So long as Sun doth ſhine by day,
or elſe the Moon by night.
6 Lord, make the King unto the juſt
like rain to fields new mown:
And like to drops that lay the duſt,
and freſh the land new ſown.

7 The juſt ſhall flourish in his time,
and all ſhall be at peace,
Until the Moon ſhall leave to prime,
waſte, change, and to increaſe.
8 He ſhall be lord of ſea and land,
from ſhore to ſhore throughout:
And from the floods within the land,
through all the earth about.

9 The people that in deſarts dwell,
ſhall kneel to him full thick;
And all his enemies that rebell,
the earth and duſt ſhall lick.
10 The lords of all the Iſles there by
great gifts to him ſhall bring:
The Kings of Saba and Arabie
give many a coſtly thing.

The ſecond Part.

11 All Kings ſhall ſeek with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerve him at his hand.

12 For he the needy ſort doth ſave
that unto him do call:
And eke the ſimple folk that have
no help of man at all.

13 He taketh pity on the poor
that are with néed oppreſt:
He doth preſerve them evermore,
and bring their ſouls to reſt.
14 He ſhall redéem their lives from dread,
from fraud, from wrong, from might:
And eke the blood that they ſhall bléed,
is precious in his ſight.

15 But he ſhall live, and they ſhall bring
to him of Saba's gold:
He ſhall be honoured as a King,
and daily be extoll'd.
16 The mighty mountains of his land
of corn ſhall bear ſuch throng,
That it like Cedar trées ſhall ſtand
in Libanus full long.

17 Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſs:
In plenty it ſhall far exceed,
and ſpring as grén as graſs.
18 For ever they ſhall praiſe his name,
while that the Sun is light:
And think them happy through the ſame,
all folk ſhall bleſs his might.

19 Praiſe ye the Lord of hoſts, and ſing
to Iſraels God each one:
For he doth every wondrous thing,
yea, he himſelf alone.
20 And bleſſed be his holy name
all times eternally:
That all the earth may praiſe the ſame,
Amen, amen, ſay I.

Quam bonus Deus! Pſal. lxxiii. *T. S.*

David teacheth, that neither the proſperity of the ungodly nor the afflictions of the good, ought to diſcourage Gods children, but rather move them to conſider Gods providence, and to reverence his judgments; for that the wicked vaniſh away like ſmoke, and the godly enter into life everlaſting: in hope whereof, he reſigneth himſelf into Gods hands.

Sing this as the 44. Pſalm.

HOw ever it be, yet God is good,
and kind to Iſrael;
And to all ſuch as ſafely kéep
their conſcience pure and well.

2 Yet like a fool I almoſt ſlipt,
my fét began to ſlide:
And ere I wiſt even at a pinch
my ſteps away 'gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudg'd and did diſdain
That wicked men all things ſhould have
without turmoil or pain.
4 They never ſuffer pangs nor griefs,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight:

5 And frée from all adverſity
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth embrace
their necks as doth a chain:
And are even wrapt as in a robe,
with rapine and diſdain.

7 They are ſo fed, that even for fat
their eyes oft-times out-ſtart:
And as for worldly goods, they have
more then can with their heart.
8 Their life is moſt licentious,
boaſting much of the wrong
Which they have done to ſimple men,
and ever pride among.

9 The heavens and the living Lord
they ſpare not to blaſpheme:
And prate they do of worldly things,
no wight they do eſtéem.
10 The people of God oft-times turn back
to ſée their proſperous ſtate:
And almoſt drink the ſelf-ſame cup,
and follow the ſame rate.

The ſecond Part.

11 How can it be that God, ſay they,
ſhould know or underſtand
Theſe worldly things, with wicked men
be lords of ſea and land?
12 For we may ſée how wicked men
in riches ſtill increaſe,
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why do I from wickedneſs
my fantaſie refrain,

And waſh my hands with innocents,
and cleanſe my heart in vain?
14 And ſuffer ſcourges every day,
as ſubject to all blame:
And every morning from my youth
ſuſtain rebuke and ſhame?

15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould the children judge
as folk unfortunate.
16 Then I bethought me how I might
this matter underſtand:
But yet the labour was too great
for me to take in hand:

17 Until the time I went into
thine holy place, and then
I underſtood right perfectly
the end of all theſe men.
18 And namely, how thou ſetteſt them
upon a ſlippery place:
And at thy pleaſure and thy will
thou doſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly
They are deſtroy'd, diſpatch'd, conſum'd,
and dead ſo horribly.
20 Much like a dream when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhall ebbe and paſs away.

The third part.

21 Yet thus my heart was grieved then,
my minde was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet nevertheleſs by my right hand
thou holdſt me alwayes faſt:
24 And with thy counſel doſt me guide
to glory at the laſt.

25 What thing is there that I can wiſh
but thee in heaven above?
And in the earth there is nothing
like thee that I can love.
26 My fleſh and eke my heart doth fail,
my God doth fail me never:
For of my health God is the ſtrength,
my portion eke for ever.

27 And lo, all ſuch as thee forſake
thou ſhalt deſtroy each one.
And thoſe that truſt in any thing
ſaving in thee alone.
28 Therefore will I draw near to God,
and ever with him dwell:
In God alone I put my truſt,
thy wonders I will tell.

Utquid, Deus. Pſal. lxxiv. J. H.

A complaint of the deſtruction of the Church and true Religion, under the name of Sion, and the Altars deſtroyed. But truſting in the might and free mercies of God by his Covenant, he requireth help and ſuccour, to the glory of his name, the ſalvation of his poor afflicted ſervants, and the confuſion of his proud enemies.

Sing this as the 27. Pſalm.

WHy art thou, Lord, ſo long from us
in all this danger deep?
why doth thine anger kindle thus
at thine own paſture ſheep?
2 Lord, call the people to thy thought
which have been thine ſo long,
The which thou haſt redeem'd & brought
from bondage ſore and ſtrong.

3 Have minde therefore and think upon,
remember it full well,
Thy pleaſant place, thy mount Sion,
where thou waſt wont to dwell.
4 Lift up thy feet and come in haſte,
and all thy foes deface:
which now at pleaſure rob and waſte
within thy holy place.

5 Amid thy congregations all
thine enemies roze, O God:
They ſet as ſignes on every wall
their banners ſplaid abroad.
6 As men with axes hew down trees
that on the hills do grow:
So ſhine the bills and ſwords of theſe
within thy temple now.

7 The cieling ſaw'd, the carved boards,
the goodly graven ſtones,
with axes, hammers, bills and ſwords
they beat them down at once.
8 Thy places they conſume with flame,
and eke in all this toil
The houſe appointed to thy name
they raſe down to the ſoil.

9 And thus they ſay within their heart,
Diſpatch them out of hand:

Then burnt they up in every part
Gods houses through the land.
10 Yet thou no sign of help dost send,
our prophets all are gone:
To tell when this our plague shall end
among us there is none.
(shame
11 When wilt thou, Lord, once end this
and cease thine enemies strong?
Shall they always blaspheme thy name,
and raile on thee so long?
12 Why dost thou draw thy hand aback,
and hide it in thy lap?
Oh pluck it out, and be not slack
to give thy foes a rap.

The second part.

13 O God, thou art our King and Lord,
and evermore hast been:
Yea, thy good grace throughout the world
for our good help hath seen.
14 The seas that are so deep and dead,
thy might did make them dry:
And thou didst break the serpents head,
that he therein did die.

15 Yea, thou didst break the heads so great
of whales that are so fell:
And gav'st them to the folk to eat
that in the deserts dwell.
(rise
16 Thou mad'st a spring with streams to
from rock both hard and high:
And eke thy hand hath made likewise
deep rivers to be drie.

17 Both day and eke the night are thine,
by thee they were begun:
Thou set'st to serve us with their shine,
the light and eke the sun.
18 Thou didst appoint the ends and coasts
of all the earth about:
Both summer-heats and winter-frosts
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame:
And how the foolish folk are set
to rail upon thy name.
20 O let no cruel beasts devoure
thy turtle that is true:
Forget not alwaies in thy power
the poor that much do rue.

21 Regard thy covenant and behold,
thy foes possess the land:
All sad and dark, forworn and old
our realm as now doth stand,
22 Let not the simple go away,
nor yet return with shame:
But let the poor and needy ay
give praise unto thy name.

23 Rise, Lord, let be by thee maintain'd
the cause that is thine own:
Remember how that thou blasphem'd
art by the foolish one.
25 The voice forget not of thy foes;
for the presumption high
Is more and more increast of those
that hate thee spitefully.

Confitebimur tibi, Psal. lxxv. J. H.

The faithful praise the Lord, who shall come to judge at his time, when the wicked shall drink the cup of his wrath; but the righteous shall be exalted to honour.

Sing this as the 8. Psalm.

Unto thee, God, will we give thanks
we will give thanks to thee:
Sith thy name is so near, declare
thy wondrous works will we.
1 I will uprightly judge when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deal not so furiously;
And unto the ungodly ones,
set not your horns on high:
4 I said unto them, Set not up
your raised horns on high:
And see that you do with stiff neck
not speak presumptuously.

5 For neither from the eastern parts,
nor from the western side,
Nor from forsaken wilderness,
promotion doth proceed.
6 For why? the Lord our God he is
the righteous judge alone:
He putteth down the one, and sets
another in the throne,

7 For why? a cup of mighty wine
is in the hand of God:

And

And all the mighty wine therein
himſelf doth poure abroad.
8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth ſhall drink
and ſuck them every whit.

9 But I will talk of God, I ſay,
of Jacob's God therefore:
And will not ceaſe to celebrate
his praiſe for evermore.
10 In ſunder break the horns of all
ungodly men will I:
But then the horns of righteous men
ſhall be exalted high.

Gloria Patri.

To Father, Son, and holy Ghoſt
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

In Judæa. Pſal. lxxvi. *J. H.*

Here is deſcribed the power of God, and care for the defence of his people, by the deſtruction of Sennacheribs army, for which the faithful are exhorted to be thankful

Sing this as the 4. Pſalm.

TO all that now in Jewry dwell
the Lord is clearly known:
His name is great in Iſrael,
a people of his own.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Sion eke he hath delight
to make his dwelling place.

3 And there he brake both ſhaft and bow
the ſword, the ſpear, and ſhield:
And brake the ray to overthrow
in battel on the field.
4 Thou art more worthy honour, Lord,
more might in thee doth lie,
Than in the ſtrongeſt of the world,
that rob on mountains high.

5 But now the proud are ſpoil'd through
and they are fall'n on ſleep: (thee
Through men of warre no help can be,
themſelves they could not keep.
6 At thy rebuke, O Jacob's God,
when thou didſt them reprove:
As half on ſleep their chariots ſtood
no horſemen once did move.

7 For thou art dreadful, Lord, indeed;
what man the courage hath
To 'bide thy ſight, and doth not dread
when thou art in thy wrath? (heard
8 when thou doſt make thy judgments
from heaven through the ground,
Then all the earth full ſore afraid
in ſilence ſhall be found.

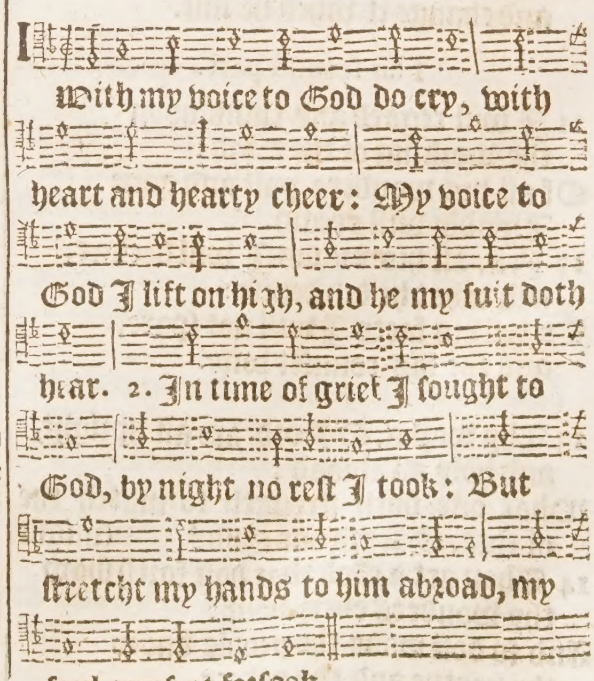
9 And that when thou, O God, doſt ſtand
in judgement for to ſpeak,
To ſave th' afflicted of the land,
on earth that are full weak.
10 The fury that in man doth reign
ſhall turn unto thy praiſe:
Hereafter, Lord, do thou reſtrain
their wrath and threats always

11 Make vows and pay them to our God,
ye folk that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadful ſure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terrour is his ſight
to all the kings on earth.

Voce mea. Pſal. lxxvii. *J. H.*

David rehearſeth his great afflictions, and grievous temptations, whereby he is driven to conſider his former converſation, and the courſe of gods works, in the preſervation of his ſervants, and ſo he confirmeth his faith againſt theſe temptations.

Or as the 19. Pſalm tune.



3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou hold'ſt mine eyes alwayes from reſt,
that I alwayes awake:
With fear I am ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The dayes of old in mind I caſt,
and oft did think upon
The times and ages that are paſt
full many years agone.
6 By night my ſongs I call to mind,
once made thy praiſe to ſhew:
And with my heart much talk I find,
my ſpirits do ſearch to know.

7 Will God, ſaid I, at once for all
caſt off his people thus,
So that henceforth no time he ſhall
be friendly unto us?
8 What? is his goodneſs clean decay'd
for ever and a day?
Or is his promiſe now delay'd
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt, I ſaid, My weakneſs is
the cauſe of this miſtruſt:
God's mighty hand can help all this,
and change it when he luſt.

The ſecond part.

11 I will regard and think upon
the working of the Lord:
Of all his wonders paſt and gone
I gladly will record.
12 Yea, all his works I will declare,
and what he did deviſe:
To tell his facts I will not ſpare,
and eke his counſel wiſe.

13 Thy works, O Lord, are all upright,
and holy all abroad:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that doſt forth ſhow
thy wonders every hour:
And ſo doſt make the people know
thy vertue and thy power.

15 And thine own folk thou doſt defend
with ſtrength and ſtretched arm,
The ſons of Jacob that deſcend,
and Joſeph's ſeed, from harm.
16 The waters, Lord, perceived thee,
the waters ſaw thee well:
And they for fear, away did flee,
the depths on trembling fell.

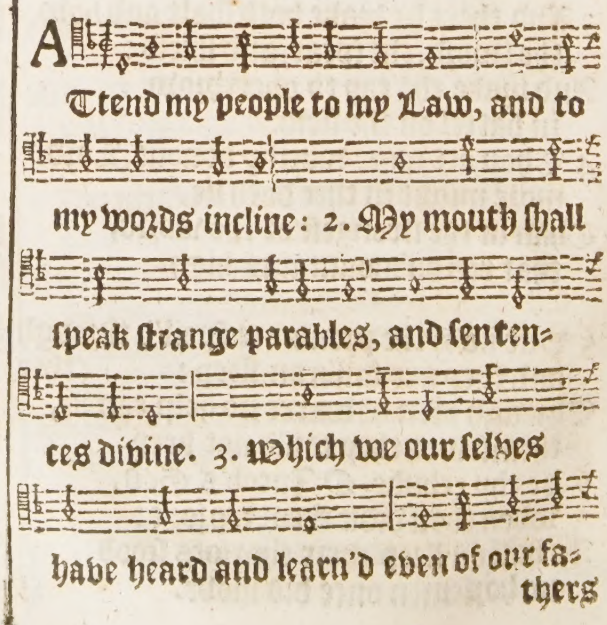
17 The clouds that were both thick and black,
did rain full plenteouſly:
The thunder in the air did crack,
thy ſhafts abroad did fly.
18 Thy thunder in the air was heard,
thy lightnings from above
With flaſhes great made men afraid,
the earth did quake and move.

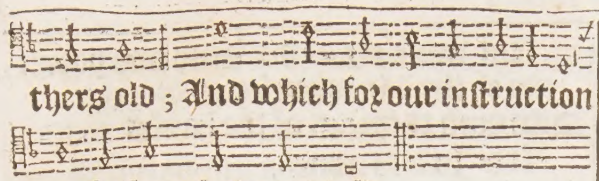
19 Thy wayes within the ſea do lie,
thy paths in waters deep:
Yet none can there thy ſteps eſpie,
nor know thy paths to keep.
20 Thou ledſt thy folk upon the land
as ſheep on every ſide:
Through Moſes and through Aarons hand
thou didſt them ſafely guide.

Attendite populi. Pſal. lxxviii. J. H.

He ſheweth how God of his mercy choſe his Church of the poſterity of Abraham, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their perverſe anceſtors. The holy Ghoſt hath comprehended, as it were, the ſum of all Gods benefits, that the groſs people might ſee in few words the effect of the whole hiſtory.

Or as the 119.th Pſalm Tune.





thers old; And which for our instruction

our fathers have us told.

4 Because we should not keep it close
from them that should come after:
Who should Gods power to their race
and all his works of wonder: (praise
5 To Jacob he commandment gave,
how Israel should live:
Willing our fathers should the same
unto their children give.

6 That they and their posterity,
that were not sprung up tho,
Should have the knowledge of the law,
and teach their seed also.
7 That they might have the better hope
in God that is above:
And not forget to keep his laws,
and his precepts in love.

8 Not being as their fathers were,
rebelling in Gods sight,
And would not frame their wicked hearts
to know their God aright.
9 How went the people of Ephraim
their neighbours for to spoil:
Shooting their darts the day of war,
and yet they took the foil.

10 For why? they did not keep with God
the covenant that was made,
Nor yet would walk or lead their lives
according to his trade:
11 But put into oblivion
his counsel and his will,
And all his works most magnifick,
which he declared still.

The Second Part.

12 What wonders to our forefathers
did he he himself disclose
In Egypt land within the feild
That call'd is Thaneos?
13 He did divide and cut the sea,
that they might pass at once:
And made the waters stand as still
as doth an heap of stones.

14 He led them secret in cloud
by day when it was bright:
And in the night when dark it was,
with fire he gave them light.
15 He brake the rocks in wilderness,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

16 He drew out rivers out of rocks
that were both dry and hard,
Of such abundance, that no floods
to them might be compar'd.
17 Yet for all this against the Lord
their sin they did increase:
And stirred him that is most high
to wrath in wilderness.

18 They tempted God within their hearts
like people of mistrust;
Requiring such a kind of meat
as served to their lust:
19 Saying with murmuration
in their unfaithfulness,
What: can this God prepare for us
a feast in wilderness?

20 Behold, he strake the stony rock,
and floods forthwith did flow:
But can he now give to his folk
both bread and flesh also?
21 When God heard this he waxed wroth
with Jacob and his seed:
So did his indignation
on Israel proceed.

The Third Part.

22 Because they did not faithfully
believe, and hope that he
Could always help and succour them,
in their necessity.
23 Wherefore he did command the clouds,
forthwith they brake in sunder:
24 And rain'd down Manna for them to
a food of mickle wonder. (eat,

25 When earthly men with Angels food
were fed at their request:
26 He bad the East-wind blow away,
and brought in the South-west.
27 He rain'd down flesh as thick as dust;
and fowl as thick as sand:
28 Which he did cast amid the place
where all their tents did stand.

29 Then did they eat exceedingly,
and all men had their fils:
Yet more and more they did desire
to serve their lusts and wills.
30 But as the meat was in their mouths,
his wrath upon them fell,
31 And slew the flower of all their youth,
and choice of Israel.

32 Yet fell they to their wonted sin,
and still they did him grieve:
For all the wonders that he wrought,
they would him not believe.
33 Their dayes therefore he shortened,
and made their honour vain:
Their years did waste and pass away
with terrour and with pain.

34 But ever when he plagued them,
they sought him by and by,
35 Remembring that he was their
their help and God most high (strength,
36 Though in their mouths they did but
and flatter with the Lord: (glose
And with their tongues, & in their hearts
dissembled every word.

The fourth part.

37 For why? their hearts were nothing
to him nor to his trade: (bent
Nor yet to keep or to perform
the covenant that was made.
38 Yet was he still so merciful,
when they deserv'd to die,
That he forgave them their mildeeds,
and would not them destroy.

38 Yea, many a time he turn'd his wrath,
and did himself advise:
And would not suffer all his whole
displeasure to arise.
39 Considering that they were but flesh,
and even as a winde
That passeth away, and cannot well
return by his own kind.

40 How oftentimes in wilderness
did they the Lord provoke!
How did they move and stir the Lord
to plague them with his stroak!
41 Yet did they turn again to sin,
and tempted God eftsoon,
Prescribing to the holy Lord
what things he would have done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands
of the fierce enemie.
43 Nor how he wrought his miracles
(as they themselves beheld)
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into blood:
That no man might receive his drink
at river nor at flood.
45 Nor how he sent them swarms of flies,
which did them sore annoy:
And fill'd their countrie full of frogs,
which did their land destroy.

The fifth part

46 Nor how he did commit their fruits
unto the caterpillar:
And all the labour of their hands
he gave to the grashopper.
47 With hailstones he destroy'd their
so that they were all lost: (vines,
And not so much as wild fig-trees,
but he consum'd with frost.

48 And yet with hailstones once again
the Lord their cattel smote,
And all their flocks and heards likewise
with thunder-bolts full hot.
49 He cast upon them in his ire
and in his fury strong,
Displeasure, wrath, and evil spirits,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least:
But gave unto the pestilence
the man and eke the beast.
51 He strake also the first-born all
that up in Egypt came:
And all the chief of men and beasts
within the tents of Ham.

52 But as for all his own dear folk,
he did preserve and keep:
And carried them through wilderuess,
even like a flock of sheep.
53 Without all fear both safe and sound
he brought them out of thrall:
Whereas their foes with rage of seas
were overwhelmed all.

54 And

54 And brought them out into the coaſts
of his own holy land,
Even to the mount which he had got
by his ſtrong arm and hand.
55 And there caſt out the heathen folk,
and did their land divide:
And in their tents he ſet the tribes
of Iſrael to abide.

56 Yet for all this, their God moſt high
they ſtirr'd and tempted ſtill,
And would not keep his teſtament,
nor yet obey his will.
57 But as their fathers turned back,
even ſo they went aſtray:
Much like a bow that would not bend,
but ſlip and ſtart away.

The ſixth part.

58 And griev'd him with their hill-altars
with offrings and with fire:
And with their idols vehemently
provoked him to ire.
59 Therewith his wrath began again
to kindle in his breaſt:
The naughtineſs of Iſrael
he did ſo much deteſt.

60 Then he forſook the tabernacle
of Silo, where he was
Right converſant with earthly men,
even as his dwelling place.
61 Then ſuffered he his might & power
in bondage for to ſtand:
And gave the honour of his ark
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage: (fire,
63 Their young men were devour'd with
maids had no marriage.
64 And with the ſword the prieſts alſo
did periſh every one:
And not a widow left alive
their death for to bemone.

65 And then the Lord began to wake
like one that ſlept a time:
And like a valiant man of warre
refreſhed after wine.
66 With emerods in the hinder parts
he ſtrake his enemies all:
And put them then unto a ſhame
that was perpetual.

67 Then he the tent and tabernacle
of Joſeph did refuſe:
As for the tribe of Ephraim
he would in no wiſe chuſe:
68 But choſe the tribe of Jehuda,
whereas he thought to dwell:
Even the noble mount Sion,
which he did love ſo well.

69 Whereas he did his Temple build
both ſumptuouſly and ſure:
Like as the earth which he hath made
for ever to endure.
70 Then choſe he David him to ſerve,
his people for to keep:
Whom he took up and brought away,
even from the folds of ſheep.

71 As he did follow th'ewes with young,
the Lord did him advance,
To feed his people Iſrael,
and his inheritance.
72 Thus David with a faithful heart
his flock and charge did feed:
And prudently with all his power,
did govern them indeed.

Deus, venerunt, Pſal. lxxix. J. H.

The Iſraelites complain to God for the calamities that they ſuffered, when Antiochus deſtroyed their temple and city; deſiring aid againſt his tyranny, leſt God and religion ſhould be contemned by the heathen, who ſhould ſee them forſaken and periſh.

Sing this as the 27. Pſalm.

O God, the Gentiles do invade
thine heritage to ſpoil:
Jeruſalem an heap is made,
thy temple they defile.
2 The bodies of thy ſaints moſt dear
abroad to birds they caſt,
The fleſh of them that do thee fear,
the beaſts devour and waſte.

3 Their blood throughout Jeruſalem
as water ſpilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing ſtock
almoſt the world throughout:
The enemies at us jeſt and mock
which dwell our coaſts about.

5 How

5 Wilt thou O Lord thus in thine ire
against us ever fume:
And shew thy wrath as hot as fire,
thy folk for to consume?
6 Upon those people pour the same,
which did thee never know:
All realms which call not on thy name,
consume and overthrow.

7 For they have got the upper hand,
and Jacobs seed destroy'd:
His habitation and his land
They have left waste and void.
8 Bear not in minde our former faults,
with speed some pity shew:
And aid us, Lord, in all assaults,
for we are weak and low.

The Second Part.

9 O God that giv'st all health and grace,
on us declare the same:
Weigh not our works, our sins deface,
for honour of thy name.
10 Why shall the wicked still alway,
to us as people dumb
In thy reproach rejoyce, and say,
Where is their God become?

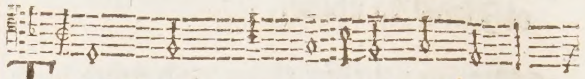
Require, O Lord, as thou seest good,
before our eyes in sight,
Of all these folk thy servants bloud
which they spill in despight.
11 Receive into thy sight in haste
the clamours, grief, and wrong
Of such as are in prison cast,
sustaining irons strong.

Thy force and strength to celebrate,
Lord, set them out of band,
Which unto death are destinate,
and in their enemies hand.
12 The nations which have been so bold
as to blaspheme thy name,
Into their laps with seven-fold
repay again the same.

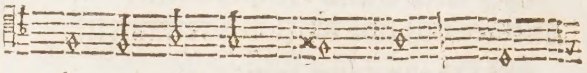
So we thy flock and pasture-sheep
will praise thee evermore
And teach all ages for to keep
for thee like praise in store.

Qui regis Israel. Psal. lxxx. J. H.

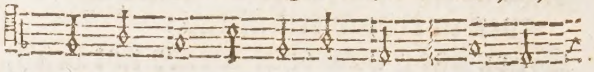
A lamentable prayer unto God, to help the miseries of the Church, desiring him to consider the first Estate, when his favour shined towards them, that he might finish that work which he began.



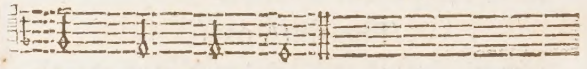
THou Herd that Israel dost keep,



give ear and take good heed: which



leadest Joseph like a sheep, and dost



him watch and feed.

2 Thou Lord, I say, whose seat is set
on cherubims most bright,
Shew forth thy self and do not let,
send down thy beams of light.

3 Before Ephraim and Benjamin,
Manasses eke likewise,
To shew thy power do thou begin,
come help us, Lord, arise.
4 Direct our hearts unto thy grace,
convert us, Lord, to thee:
Shew us the brightness of thy face,
and then full safe are we.

5 Lord God of hosts of Israel,
how long wilt thou (I say)
Against thy folk in anger swell,
and wilt not hear them pray?
6 Thou dost them feed with sorrows deep,
their bread with tears they eat,
And drink the tears that they do weep
in measure full and great.

7 Thou hast us made a very strife
to those that dwell about:
And that our foes do love alife,
they laugh and jest it out.
8 O take us, Lord unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.

9 From

9 From Egypt where it grew not well
thou brought'ſt a vine full dear:
The heathen folk thou didſt expel,
and thou didſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her roots full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The Second Part.

11 The hills were covered round about
with ſhade that from it came,
And eke the cedars ſtrong and ſtout,
with branches of the ſame.
12 Why then didſt thou her walls deſtroy?
her hedg pluckt up thou haſt:
That all the folk that paſs thereby
thy vine may ſpoil and waſte.

13 The boar out of the wood ſo wild
doth dig and root it out:
The furious beaſts out of the field
devour it all about.
14 O Lord of hoſts, return again,
from heaven look betime:
Behold, and with thy help ſuſtain
this poor vineyard of thine.

15 Thy plant, I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt love ſo well,
O Lord, do not forget.
16 They lop and cut it down apace,
they burn it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now
whom thou haſt kept ſo long:
And with the ſon of man, whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet us free,
and ſaved us from ſhame:
Then will we never fall from thee,
but call upon thy name.

19 O Lord of hoſts, through thy good grace
convert us unto thee:
Behold us with a pleaſant face,
and then full ſafe are we.

Deo exultate. Pſal. lxxxi. J. H.

An exhortation to praiſe God both in heart and voice for for his benefits, and to worſhip him only. God condemneth their ingratitude, & ſheweth what great benefit they have loſt through their malice.

Sing this as the 8. Pſalm:

BE light and glad, in God rejoyce,
which is our ſtrength and ſtay
Be joyful and lift up your voice
to Jacobs God, I ſay.
2 Prepare your inſtruments moſt meet,
ſome joyful pſalm to ſing:
Strike up with harp and lute ſo ſweet,
on every pleaſant ſtring.

3 Blow, as it were, in the new-moon,
with trumpets of the beſt:
As it is uſed to be done
at any ſolemn feaſt.
4 For this is unto Iſrael
a ſtatute and a trade:
A law that muſt be kept full well,
which Jacob's God hath made.

5 This clauſe with Joſeph was decreed
when he from Egypt came,
That as a witneſs all his ſeed
ſhould ſtill obſerve the ſame.
6 When God, I ſay, had ſo prepar'd
to bring him from that land:
Whereas the ſpeech which he had heard
he did not underſtand.

7 I from his ſhoulders took (ſaith he)
the burthen clean away:
And from the furnace quit him free
from burning brick of clay.
8 When thou in grief didſt cry and call,
I help thee by and by:
And I did anſwer thee withal
in thunder ſecretly.

9 Yea, at the waters of diſcord
I did thee tempt and prove:
Whereas the goodneſs of the Lord
with muttering thou didſt move.
10 Hear, O my folk, O Iſrael,
and I aſſure it thee:
Regard and mark my words full well,
if thou wilt cleave to mee.

The

The ſecond part.

11 Thou ſhalt no god in thee reſerve
of any land abroad:
Nor in no wiſe to bow or ſerve
a ſtrange or forein god.
12 I am the Lord thy God, and I
from Egypt ſet thee free.
Then ask of me abundantly,
and I will give it thee.

13 And yet my people would not hear
my voice when that I ſpake:
Nor Iſrael would not obey,
but did me quite forſake.
14 Then did I leave them to their will,
in hardneſs of their heart:
To walk in their own counſels ſtill,
themſelves they might pervert.

15 O that my people would have heard
the words that I did ſay:
And eke that Iſrael would regard
to walk within my way!
16 How ſoon would I confound their foes,
and bring them down full low:
And turn my hand upon all thoſe
that would them overthrow!

17 And they that at the Lord do rage,
as ſlaves ſhould ſeek him till
But of his folk the time and age
ſhould flouriſh ever ſtill.
18 I would have fed them with the crop
and fineſt of the wheat:
And made the rock with hony drop,
that they their fills ſhould eat.

Deus ſtetit. Pſal. lxxxii. J. H.

David declaring God to be preſent with Judges and Magiſtrates, reproveth their patiality and unrighteouſneſs and exhorteth them to do juſtice: but ſeeing no amendment, he deſireth God to do juſtice himſelf.

Sing this as the 19. Pſalm.

AMid the preaſſe with men of might
the Lord himſelf doth ſtand.
To plead the cauſe of truth and right,
with judges of the land.
2 How long, ſaid he, will you proceed
falſe judgment to award,
And have reſpect for love of meed
the wicked to regard?
3 Whereas of due you ſhould defend
the fatherleſs and weak,
And when the poor man doth contend,
in judgement juſtly ſpeak.
4 If ye be wiſe, defend the cauſe
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.

5 But nothing will they know or learn,
in vain to them I talk:
They will not ſee or ought diſcern,
but ſtill in darkneſs walk.
6 For lo, even now the time is come
that all things fall to nought:
And likewiſe laws both all and ſome
for gain are ſold and bought.

I have decreed it in my ſight
as gods to take you all:
And children to the moſt of might
for love I did you call.
7 But notwithſtanding ye ſhall die
as men, and ſo decay:
O tyrants, I ſhall you deſtroy,
and pluck you quite away.

8 Up Lord, and let thy ſtrength be known
and judge the world with might:
For why? all nations are thine own
to take them as thy right.

Deus, quid. Pſal. lxxxiii. J. H.

The Iſraelites pray the Lord to deliver them from their enemies, both at home and far off: alſo, that all ſuch wicked people be ſtricken with his ſtormy tempeſts, that they may know his power.

Sing this as the 27. Pſalm.

DO not, O God, refrain thy tongue,
in ſilence do not ſtay:
Withhold not, Lord, thy ſelf ſo long,
and make no more delay.
2 For why? behold thy foes and ſee
how they do rage and cry:
And thoſe that bear an hate to thee
hold up their heads on high.

3 Againſt thy folk they uſe deceit,
and craft'ly they enquire:
For thine elect to lie in wait
their councel do th conſpire.
4 Come on, ſay they, let us expel
and pluck this folk away:

So

So that the name of Iſrael
may vtterly decay.

5 They all conſpire within their heart
how they may thee withſtand:
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Hagareues and Moabites,
with divers others mo.

7 Gebal with Ammon, and likewiſe
doth Amalek conſpire:
The Philiſtines againſt thee riſe,
with them that dwell at Tyre.
8 And Aſſur eke is well apaid
with them in league to be:
And doth become a fence and aid
to Lot's poſteritie.

9 As thou didſt to the Midianites,
ſo ſerve them, Lord, each one:
As to Siſer, and to Jabin,
beſide the brook Kiſon.
10 Whom thou in Endor didſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The ſecond part

11 Make them now & their lords appear
like Zeb and Oreb than:
As Zeba and Zalmana were,
the kings of Midian.
12 Which ſaid, let us throughout the
in all the coaſts abroad, (land
Poſſeſs and take into our hand
the fair houſes of God.

13 Turn them, O God, with ſtorms as
as wheels that have no ſtay: (faſt
Or like the chaff which men do caſt
with winds to flie away.
14 Like as the fire with rage and fume
the mighty forreſt ſpills;
And as the flame doth quite conſume
the mountains and the hills:

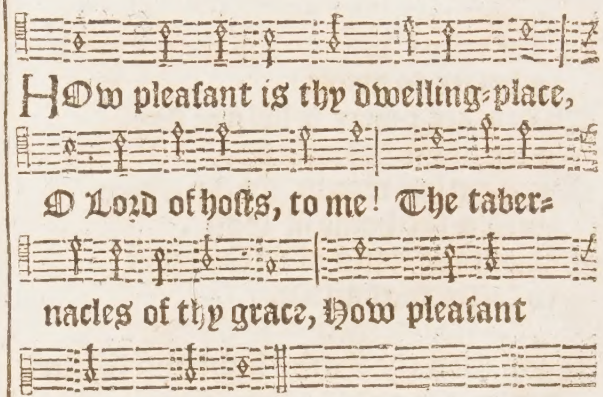
15 So let the tempeſt of thy wrath
upon their necks be laid:
And of thy ſtormy wind and ſhowre,
Lord, make them all afraid.

16 Lord, bring them all, I thee deſire,
to ſuch rebuke and ſhame,
That it may cauſe them to enquire,
and learn to ſeek thy name.

17 And let them evermore daily
to ſhame and ſlander fall:
And in rebuke and obloquie
to periſh eke withall.
18 That they may know and feel full well
that thou art called Lord:
And that alone thou doſt excel
and reign throughout the world.

Quam dilecta! Pſal. lxxxiv. *J. H.*

David exiled his countrey, deſireth ardently to return to Gods tabernacle and aſſembly of the Saints, to praiſe God: then he praiſeth the courage of the people, that paſs through the wilderneſs to aſſemble themſelves in Sion.



2 My ſoul doth long full ſore to go
into thy courts abroad:
My heart doth luſt, my fleſh alſo,
in thee the living God.

3 The ſparrows find a room to reſt
and ſave themſelves from wrong,
And eke the ſwallow hath a neſt
wherein to keep her young
4 Theſe birds full nigh thine altar may
have place to ſit and ſing:
O Lord of hoſts, thou art I ſay,
my God and eke my King.

5 O they be bleſſed that may dwell
within thy houſe alwayes:
For they all times thy facts do tell,
and ever give thee praiſe.
6 Yea, happy ſure likewiſe are they,
whoſe ſtay and ſtrength thou art.

Which to thy house do mind the way,
and seek it in their heart.

As they go through the vale of tears,
they dig up fountains still;
That as a spring it all appears,
and thou their pits dost fill. (fast,
7 From strength to strength they walk full
no faintness there shall be:
And so the God of gods at last
in Sion they do see.

8 O Lord of hosts, to me give heed,
and hear when I do pray:
And let it through thine ears proceed,
O Jacobs God I say,
9 O Lord our shield, of thy good grace
regard and so draw near:
Regard, I say, behold the face
of thine anointed dear.

10 For why? within thy courts one day
is better to abide,
Than other where to keep or stay
a thousand dayes beside.
Much rather would I keep a doore
within the house of God
Than in the tents of wickedness
to settle mine abode.

11 For God the Lord, light and defence,
will grace and worship give:
And no good thing will he withhold
from them that purely live
12 O Lord of hosts, that man is blest,
and happy sure is he,
That is perswaded in his breast
to trust all times in thee.

Benedixisti. Psal. lxxxv. *J. H.*

Because God withdrew not his rod from his Church after the return from Babylon, first, they put him in mind that he should not leave the work of his grace unperfect, and complain of their long affliction; then they rejoyce in hope of promised deliverance, which was a figure of Christ's Kingdome, under which should be perfect felicity.

Sing this as the 4. Psalm.

THou hast been merciful indeed
O Lord, unto thy Land:
For thou restoredst Jacobs seed
from thraldom out of band.
The wicked ways that they were in,
thou didst them clean remit:
And thou didst hide thy peoples sin,
full close thou covered'st it.

3 Thine anger eke thou didst assuage,
that all thy wrath was gone:
And so didst turn thee from thy rage,
with them to be at one.
4 O God our health, do now convert
thy people unto thee:
Put all thy wrath from us apart,
and angry cease to be.

5 Why, shall thine anger never end,
but still proceed on us?
And shall thy wrath it self extend
upon all ages thus?
6 Wilt thou not rather turn therefore
and quicken us, that we
And all thy folk may evermore
be glad and joy in thee.

7 O Lord, on us do thou declare
thy goodness to our wealth:
Shew forth to us, and do not spare
thine aid and sav'ing health.
8 I will hark what God saith, for he
speaks to his people peace,
And to his saints, that never they
return to foolishness.

9 For why? his help is still at hand
to such as do him fear:
Whereby great glory in our land
shall dwell and flourish there.
10 For truth and mercy there shall meet,
in one to take their place:
And peace shall justice with kiss greet,
and there they shall embrace.

11 As truth from earth shall spring apace,
and flourish pleasantly:
So righteousness shall shew her face,
and look from heaven high.
12 Yea, God himself doth take in hand
to give us each good thing:
And through the coasts of all the land
the earth her fruit shall bring.

13 Before his face shall justice go
much like a guide or stay:
He shall direct his steps also,
and keep them in the way.

Inclina,

Inclina, Domine, Pſal. lxxxvi. *J. H.*

David ſore afflicted, prayeth fervently for deliverance; ſometime rehearſing his miſeries and mercies received; deſiring alſo to be inſtructed of the Lord, that he may fear and glorifie his name: he complaineth alſo of his adverſaries, and requireth to be delivered from them.

Sing this as the 6. Pſalm:

LOrd, bow thine ear to my requeſt,
and hear me by and by:
With grievous pain and grief oppreſt,
full poor and weak am I.
2 Preſerve my ſoul, becauſe my ways
and doings holy be:
And ſave thy ſervant, O my Lord,
that puts his truſt in thee.

3 Thy mercy, Lord, on me expreſs,
defend me eke withal:
For through the day I do not ceaſe
on thee to cry and call.
4 Comfort, O Lord, thy ſervants ſoul
that now with pain is pin'd:
For unto thee, Lord, I extol
and lift my ſoul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free:
And eke thy mercy plentiful
to all that call on thee.
6 O Lord, likewiſe when I do pray,
regard and give an ear:
Mark well the words that I do ſay,
and all my prayers hear.

7 In time when trouble doth me move
to thee I do complain:
For why? I know and well do prove
thou anſwereſt me again.
8 Among the gods, O Lord, is none
with thee to be compar'd:
And none can do as thou alone,
the like hath not been heard.

The Second part.

9 The Gentiles and the people all
which thou didſt make and frame,
Before thy face on knees ſhall fall
and glorifie thy name.
10 For why? thou art ſo much of might,
all power is thine own:
Thou workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teach me, Lord, thy way, and I
ſhall in thy truth proceed:
O join my heart to thee ſo nigh
that I thy name may dread.
12 To thee my God, will I give praiſe
with all my heart, O Lord:
And glorifie thy name always
for ever through the world.

13 For why? thy mercy ſhew'd to me
is great, and doth excel:
Thou ſett'ſt my ſoul at liberty
out from the lower hell.
14 O Lord, the proud againſt me riſe,
and heaps of men of might:
They ſeek my ſoul and in no wiſe
will have thee in their ſight.

15 Thou, Lord, art merciful and meek,
full ſlack and ſlow to wrath:
Thy goodneſs is full great, and eke
thy truth no meaſure hath.
16 O turn to me and mercy grant,
thy ſtrength to me apply:
O help and ſave thine own ſervant,
Thy handmaids ſon am I.

17 On me ſome ſign of favour ſhow,
that all my foes may ſee,
And be aſham'd, becauſe, Lord, thou
doſt help and comfort me.

Fundamenta Pſal. lxxxvii. *J. H.*

The Holy Ghoſt promiſeth, that the Church, as yet in miſery, after the captivity of Babylon ſhould be reſtored to great excellency, ſo that nothing ſhould be more comfortable, than to be numbred among the members thereof.

Sing this as the 23. Pſalm

THat city ſhall full well endure,
her ground-work ſtill doth ſtay
Upon the holy hills full ſure,
it can no time decay.
2 God loves the gates of Sion beſt,
his grace doth there abide:
He loves them more than all the reſt
of Jacobs tents beſide.

3 Full glorious things reported be
in Sion, and abroad:
Great things, I ſay, are ſaid of thee,
thou city of our God.
4 On Rahab I will caſt an eye,
and bear in mind the ſame:

And Babylon shall eke apply
and learn to know thy name,

5 Lo, Palestine and Tyre also,
with Ethiope likewise,
A people old, full long ago
were born, and there did rise,
6 Of Sion they shall say abroad,
that divers men of fame
Have there sprung up, and the high God
hath founded fast the same.

7 In their records to them it shall
through God's device appear,
Of Sion, that the chief of all
had his beginning there.
8 The Trumpeters with such as sing,
there in great plenty be:
My fountains and my pleasant springs
are compast all in thee,

Domine Deus! Psal. lxxxviii.

The faithful sore afflicted by sickness, persecution, adversity, and as it were left of God without any consolation; yet calleth on God by faith, and striveth against desperation.

Sing this as the 6. Psalm.

LOrd God of health, the hope and stay
thou art alone to me:
I call and cry throughout the day
and all the night to thee.
2 O let my prayer soon ascend
unto thy sight on high:
Incline thine ear, O Lord, attend
and hearken to my cry.

3 For why? with woe my heart is fill'd,
and doth in trouble dwell:
My life and breath almost doth yeeld,
and draweth nigh to hell.
4 I am esteem'd as one of them
that in the pit do fall:
And made as one among those men
that have no strength at all.

5 As one among the dead, and free
from things that here remain:
It were more ease for me to be
with them the which are slain.
6 As those that lie in grave, I say,
whom thou hast clean forgot:
The which thy hand hath cut away,
and thou regard'st them not.

7 Yea, like to one shut up full sure
within the lower pit,
In places dark and all obscure,
and in the depth of it.
8 Thine anger and thy wrath likewise
full sore on me doth lie:
And all thy storms against me rise,
my soul to vex and trie.

9 Thou putt'st my friends far off from me,
and mak'st them hate me sore:
I am shut up in prison fast,
and can come out no more.
10 My sight doth fail through grief & woe,
I call to thee, O God:
Throughout the day my hands also
to thee I stretch abroad.

The Second Part.

11 Dost thou unto the dead declare
thy wondrous works of fame:
Shall dead to life again repair,
and praise thee for the same?
12 Or shall thy loving kindness, Lord,
be preached in the grave?
Or shall with them that are destroy'd
thy truth her honour have?

13 Shall they that lie in dark full low
of all thy wonders wot?
Or there shall they thy justice know
where all things are forgot?
14 But I, O Lord, to thee always
do cry and call apace:
My prayer eke ere it be day
shall come before thy face.

15 Why dost thou, Lord, abhor my soul,
in grief that seeketh thee?
And now, O Lord, why dost thou hide
thy face away from me?
16 I am afflict, as dying still
from youth this many a year:
The terrours which do vex me ill
with troubled mind I bear.

17 The furies of thy wrathful rage
full sore upon me fall:
Thy terrours eke do not assuage,
but me oppress withal.
18 All day they compass me about,
as water at the tide:
And all at once with streams full stout
beset me on each side.

19 Thou

19 Thou lettest far from me my friends
and lovers every one:
Yea, and mine old acquaintance all
out of my sight are gone.

Misericordias. Psal. lxxxix. *J. H.*

David praiseth God for his covenant made between him & his Elect by Jesus Christ: then he complaineth of the desolation of his kingdom, to that the promise seemed to be broken. Finally he prayeth to be delivered from afflictions, mentioning the shortness of mans life, and confirming himself by God's promises.

Sing this as the 84. Psalm

TO sing the mercies of the Lord
my tongue shall never spare:
And with my mouth from age to age
Thy truth I will declare.
2 For I have said that mercy shall
for evermore remain:
In that thou dost the heavens stay,
thy truth appeareth plain.

3 To mine elect, saith God, I made
a covenant and behest:
My servant David to perswade,
I swore and did protest:
4 Thy seed for ever I will stay,
and stablish it full fast:
And still uphold thy throne alway
from age to age to last.

5 The heavens shew with joy and mirth
thy wondrous works, O Lord:
Thy Saints within thy church on earth
thy faith and truth record.
6 Who with the Lord is equal then
In all the clouds abroad?
Among the sons of all the gods,
what one is like our God?

7 God in assembly of the saints
is greatly to be dread:
And over all that dwell about
in terrour to be had.
8 Lord God of hosts, in all the world
what one is like to thee?
On every side, most mighty Lord,
thy truth is seen to be.

9 The raging sea by thine advice
thou rulest at thy will:
And when the waves thereof arise,
thou mak'st them calm and still.

10 And Egypt, Lord, thou hast subdu'd
and thou hast it destroy'd:
Yea, thou thy foes with mighty arm
hast scattered all abroad.

The Second part.

11 The heavens are thine, and still have been
likewise the sea and land:
The world and all that is therein
thou foundest with thy hand.
12 Both north and south, with east & west
thy self didst make and frame:
Both Tabor mount, and eke Hermon,
rejoyce and praise thy name.

13 Thine arm is strong and full of power,
all might therein doth lie:
The strength of thy right hand each hour
thou liftest up on high.
14 In righteousness and equitie
thou hast thy seat and place:
Mercy and truth are still with thee,
and go before thy face.

15 That folk is blest that knows aright
thy present power, O God:
For in the favour of thy sight
they walk full safe abroad.
16 For in thy name throughout the day
they joy and much rejoyce:
And through thy righteousne have they
a pleasant fame and noise.

17 For why? their glory, strength and aid
in thee alone doth lie:
Thy goodness eke that hath us staid,
shall lift our horn on high.
18 Our strength that doth defend us well
the Lord to us doth bring:
The holy one of Israel
he is our guide and king.

18 Sometimes thy will unto thy saints
in visions thou didst show:
And thus then didst thou say to them,
thy minde to make them know:
20 A man of might I have erect,
your king and guide to be:
And set him up whom I elect
among the folk to me.

The Third Part.

21 My servant David I appoint,
whom I have searched out:

And with mine holy oyl anoint
him king of all the rout.
22 For why? my hand is ready still
with him for to remain:
And with mine arm also I will
him strengthen and sustain.

23 The enemies shall not him oppress
they shall not him devour:
Ne yet the sons of wickedness
on him shall have no power:
24 His foes likewise I will destroy
before his face in sight:
And those that hate him I will plague,
and strike them with my might.

25 My truth and mercy eke withall
shall still upon him lie:
And in my name his horn eke shall
be lifted up on high.
26 His kingdome I will set to be
upon the sea and land:
And eke the running floods shall he
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say,
My father and my God thou art,
my rock of health and stay.
28 As my first-born I will him take
of all on earth that springs:
His might and honour I will make
above all earthly kings.

29 My mercy shall be with him still,
as I my self have told:
My faithful covenant to fulfil
my mercy I will hold.
30 And eke his seed I will sustain
for ever strong and sure:
So that his seat shall still remain
while heaven doth endure.

The fourth part.

31 If that his sons forsake my law,
and so begin to swerve:
And of my judgments have none aw,
nor will them not observe:
32 Or if they do not use aright
my statutes to them made,
And set all my commandments light,
and will not keep my trade.

33 Then with my rod will I begin
their doings to amend:
And so with scourging for their sin,
if that they do offend.
34 My mercy yet and my goodness
I will not take him fro:
Nor handle him with craftiness,
and so my truth forgo.

35 But sure my Covenant I will hold,
with all that I have spoke:
No word the which my lips have told
shall alter or be broke.
36 Once sware I by my holiness,
and that perform will I:
With David I shall keep promise,
to him I will not lie.

37 His seed for evermore shall reign,
and eke his throne of might:
As doth the sun, it shall remain
for ever in my sight.
38 And as the moon within the skie
for ever standeth fast
A faithful witness from on high;
so shall his kingdom last.

39 But now, O Lord, thou dost reject,
and now thou changest cheer:
Yea, thou art wroth with thine elect,
thine own Anointed dear.
40 The Covenant with thy servant made,
Lord, thou hast quite undone:
And down upon the ground also
hath cast his royal crown.

The Fifth Part.

41 Thou pluck'st his hedges up with
his walls thou dost confound: (might,
Thou beatest eke his bulwarks down,
and break'st them to the ground.
42 That he is fore destroy'd and torn
of comers by throughout:
And so is made a mock and scorn.
to all that dwell about.

43 Thou their right hand hast lifted up
that him so sore annoy:
And all his foes that him devour,
lo, thou hast made to joy.
44 His swords edge thou dost take away,
that should his foes withstand
To him in warr no victory
thou giv'st, nor upper hand.

45 His

45 His glory thou dost also waste,
his throne, his joy, his mirth
By thee is overthrown and cast
full low upon the earth.
46 Thou hast cut off and made full short
his youth and lusty dayes:
And rais'd of him an ill report
with shame and great dispraise.

47 How long away from me, O Lord,
for ever wilt thou turn?
And shall thine anger still alway
as fire consume and burn?
48 O call to minde, remember then,
my time consumeth fast:
Why hast thou made the sons of men
as things in vain to waste?

49 What man is he that liveth here,
and death shall never see?
Or from the hand of hell his soul
shall he deliver free?
50 Where is, O Lord, thine own goodness
so oft declar'd before,
Which by thy truth and uprightness
to David thou hast sworn?

51 The great rebukes to minde I call
that on thy servants lie:
The railings of the people all
born in my breast have I,
52 wherewith, O Lord, thine enemies
blasphemed have thy name:
The steps of thine anointed one
they cease not to defame.

53 All praise to thee, O Lord of hosts,
both now and eke for aye:
Through skie and earth, and all the coasts
Amen, amen, I say.

Domine refugium Psal. xc. J.H.

Moses seeing the people neither admonished by the brevity of their life, nor by plagues, to be thankful, prayeth God to turn their hearts, and continue his mercies towards them and their posterity for ever.

Sing this as the 5. Psalm.

THou, Lord, hast been our sure defence
our place of ease and rest
In all times past, yea, so long since
as cannot be expressed.
2 Ere there was made mountain or hill
the earth and world abroad:
From age to age and always still
for ever thou art God.

3 Thou grindest man through grief and pain
to dust or clay, and then,
And then thou say'st again, Return
again ye sons of men.
4 The lasting of a thousand years,
what is it in thy sight?
As yesterday it doth appear,
or as a watch by night.

5 So soon as thou dost scatter them,
then is their life and trade
All as a sleep, and like the grass
whose beauty soon doth fade:
6 Which in the morning shines full bright,
but fadeth by and by:
And is cut down ere it be night,
all withered, dead, and dry.

7 For through thine anger we consume,
our might is much decay'd:
And of thy fervent wrath and fume
we are full sore afraid.
8 The wicked works that we have wrought
thou sett'st before thine eye: (have
Our privy faults, yea, eke our thoughts
thy countenance doth spie.

9 For through thy wrath our dayes do waste,
thereof doth nought remain:
Our years consume as words or blasts,
and are not call'd again.
10 Our time is threescore years and ten
that we do live on mold:
If one see fourscore, surely then
we count him wondrous old.

The Second Part.

11 Yet of this time the strength & chief
the which we count upon,
Is nothing ellebut painful grief,
and we as blasts are gone.
12 Who once doth know what strength is there,
what might thine anger hath?
Or in his heart who doth thee fear
according to thy wrath?

13 Instruct us, Lord, to know and trie
how long our dayes remain:
That then we may our hearts apply
true wisdom to attain.

14 Return, O Lord, how long wilt thou
forth on in wrath proceed?
Shew favour to thy servants now,
and help them at their need.

15 Refresh us with thy mercy soon,
and then our joy shall be
All times so long as life doth last
in heart rejoyce will we.
16 As thou hast plagued us before,
now also make us glad:
And for the years wherein full sore
affliction we have had.

17 O let thy work and power appear,
and on thy servants light:
And shew unto thy children dear
thy glory and thy might.
18 Lord, let thy grace and glory stand
on us thy servants thus:
Confirm the works we take in hand,
Lord, prosper them to us.

Qui habitat. Psal. xci. *J. H.*

Here is described the assurance he liveth in, that commiteth himself wholy to Gods protection in all temptations. A promise of God to those that love him, know him, and trust in him, to deliver them, & give them immortal glory.

Sing this as the 19. Psalm.

HE that within the secret place
of God most high doth dwell:
In shadow of the Mightiest grace
at rest shall keep him well.
2 Thou art my hope and my strong hold,
I to the Lord will say,
My god is he, in him will I
my whole affiance stay.

3 He shall defend thee from the snare
the which the hunter laid:
And from the deadly plague and care
whereof thou art afraid:
4 And with his wings shall cover thee,
and keep thee safely there:
His faith and truth thy fence shall be
as sure as shield and spear.

5 So that thou shalt not need, I say,
to fear or be affright
Of all the shafts that flie by day,
nor terrours of the night:
6 Nor of the plague that privily
doth walk in dark so fast:
Nor yet of that which doth destroy,
and at noon-day doth waste.

7 Yea, at thy side as thou dost stand
a thousand dead shall be:
Ten thousand eke at thy right hand,
and yet thou shalt be free.
8 But thou shalt see it for thy part,
thine eyes shall well regard,
That even like to their desert
the wicked have reward.

9 For why? O Lord, I only lust
to stay my hope on thee:
And in the High'st I put my trust,
my sure defence is he.
10 Thou shalt not need none ill to fear,
with thee it shall not mell:
Nor yet the plague shall once come near
the house where thou dost dwell.

11 For why? unto his angels all
with charge commanded he,
That still in all thy wayes they shall
preserve and prosper thee:
12 And in their hands shall bear thee up,
still waiting thee upon:
So that thy foot shall never chance
to spurn at any stone.

13 Upon the lions thou shalt go,
the adder fell and long:
And tread upon the lions young,
with dragons stout and strong.
14 For he that trusteth unto me,
I will dispatch him quite:
And him defend, because that he
doth know my name aright.

15 When he for help on me doth cry,
an answer I will give:
And from his grief take him will I
in glory for to live.
16 With length of years & days of wealth
I will fulfil his time:
The goodness of my saving health
I will declare to him.

Bonum est. Psal. xcii. J. H.

A Psalm for the Sabbath, to stirr up the people to acknowledge and praise God in his works. David rejoyceth therein; but the wicked consider not that the ungodly, when he is most flourishing, shall most speedily perish. In the end is discribed the felicity of the just, planted in the house of God, to praise the Lord.

Sing

Sing this as the 5. Psalm.

IT is a thing both good and meet
to praise the highest Lord;
And to thy name, O thou most High,
to sing with one accord:
2 To shew the kindness of the Lord
betime e're day be light:
And eke declare his truth abroad
when it doth draw to night.

3 Upon ten-stringed instruments
on lute and harp so sweet:
With all the mirth you can invent
of instruments most meet.
4 For thou hast made me to rejoice
in things so wrought by thee:
And I have joy in heart and voice
thy handy-works to see.

5 O Lord, how glorious and how great
are all thy works so stout!
So deeply are thy counsels set
that none can try them out.
6 The man unwise hath not the wit
this gear to pass to bring:
And all such fools are nothing fit
to understand this thing.

7 When so the wicked at their will
as grass do spring full fast,
They when they flourish in their ill,
for ever shall be waste.
8 But thou art mighty, Lord, most high,
yea thou dost reign therefore
In every time eternally,
both now and evermore.

9 For why? O Lord, behold and see,
behold thy foes, I say,
How all that work iniquity
shall perish and decay.
10 But thou, like as an unicorn,
shalt lift mine horn on high:
With fresh and new prepared oyl
thine ointed king am I.

11 And of my foes before mine eyes
shall see the fall and shame:
Of all that up against me rise,
mine ears shall hear the same.
12 The just shall flourish up on high
as date-trees bud and blow:
And as the cedars multiply
in Libanus that grow:

13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
14 And in their age much fruit shall bring
both fat and well beseen:
And pleasantly both bud and spring
with boughs and branches green.

15 To shew that God is good and just,
and upright in his will:
He is my rock, my hope, and trust,
in him there is none ill.

Dominus regnavit. Psal. xciii. *J. H.*

He praiseth the power of God in the creation of the world & beateth down all people which lifted themselves up against his majesty: & provoketh to consider his promises

Sing this as the 8. Psalm.

THe Lord as king aloft doth reign,
with glory goodly dight:
And he to shew his strength and main,
hath girt himself with might.
2 The Lord likewise the earth hath made,
and shaped it so sure:
No might can make it move or fade;
at stay it doth endure.

3 Ere that the world was made or wrought,
thy seat was set before:
Beyond all time that can be thought,
thou hast been evermore.
4 The floods, O Lord, the floods do rise,
they roar and make a noise:
The floods (I say) did enterprise,
and lifted up their voice.

5 Yea, though the storms arise in sight,
though seas do rage and swell:
The Lord is strong and more of might:
for he on high doth dwell,
6 And look what promise he doth make
his household to defend:
For just and true they shall it take,
all times without an end.

Deus ultionum. Psal. xciv. *J. H.*

He prayeth to God against the violence of tyrants, and comforteth the afflicted by the good issue of their afflictions, and by the ruine of the wicked.

Sing

Sing this as the 6. Pſalm.

O Lord, thou doſt revenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelf, for thou of right
the earth doſt judge and guide:
Reward the proud and men of might
according to their pride.

3 How long ſhall wicked men bear ſway
with lifting up their voice?
How long ſhall wicked men, I ſay,
thus triumph and rejoyce?
4 How long ſhall they with braggs burſt out
and proudly prate their fill?
Shall they rejoyce that be ſo ſtout,
whoſe works are ever ill?

5 Thy flock, O Lord, thine heritage
they ſpoil and vex full ſore:
Againſt thy people they do rage
ſtill daily more and more.
6 The widows which are comfortleſs,
and ſtrangers they deſtroy:
They ſlay the children fatherleſs,
and none doth put them by.

7 And when they take theſe things in hand,
this talk they have of thee,
Can Jacobs God this underſtand?
tuſh no, he cannot ſee.
8 O folk unwiſe, and people rude,
ſome knowledge now diſcern:
Ye fools among the multitude,
at length begin to learn.

9 The Lord which made the ear of man,
he needs of right muſt hear:
He made the eye, all things muſt then
before his ſight appear.
10 The Lord doth all the world correct,
and make them underſtand:
Shall he not then your deeds detect?
how can ye ſcape his hand.

The ſecond part.

11 The Lord doth know the thoughts of man,
his heart he ſee'th full plain:
The Lord (I ſay) mans thoughts doth ſcan
and findeth them but vain.

12 But, Lord, that man is happy ſure
whom thou doſt keep in aw,
And through correction doſt procure
to teach him in thy law.

13 Whereby he ſhall in quiet reſt
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe
his people for to take:
His heritage whom he did chooſe
he will no time forſake.

15 Until that judgment be decreed
to juſtice to convert:
That all may follow her with ſpeed
that are of upright heart.
16 But who upon my part ſhall ſtand
againſt the curſed train?
Or who ſhall rid me from their hand
that wicked works maintain?

17 Except the Lord had been mine aid,
mine enemies to expel:
My ſoul and life had now been laid
almoſt as low as hell.
18 When I did ſay, My foot did ſlide,
I now am like to fall:
Thy goodneſs, Lord, did ſo provide
to ſtay me up withall.

19 When with my ſelf I muſed much,
and could no comfort find:
Then, Lord, thy goodneſs did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelf, and draw
with wicked men to ſit:
Which with pretence in ſtead of law
much miſchief do commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife
to ſhed the guiltleſs bloud.
22 But yet the Lord he is to me
a ſtrong defence or lock:
He is my God, to him I flee,
he is my ſtrength and rock.

23 And he ſhall cauſe their miſchiefs all
themſelves for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite

Venite exultemus. Pſal. xcv. *J. H.*

An earneſt exhortation to praiſe God for the government of the world, & election of his Church, & to eſchew the rebellion of the old fathers, who tempted God in the wilderneſs, & therefore entered not into the land of promiſe.

Sing this as the 8. Pſalm.

O Come let us lift up our voice
and ſing unto the Lord:
In him our rock of health rejoyce
let us with one accord.
2 Yea, let us come before his face
to give him thanks and praiſe:
In ſinging pſalms unto his grace
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God,
A king above all gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deep,
and corners of the land,
The tops of hills that are ſo ſteep,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought.
The earth and all that therein is,
his hand hath made of nought.
6 Come let us bow and praiſe the Lord,
before him let us fall:
And kneel to him with one accord
the which hath made us all.

7 For why? he is the Lord our God,
for us he doth provide:
We are his flock, he doth us feed;
his ſheep, and he our guide.
8 To day, if ye his voice will hear,
then harden not your heart:
As ye with grudging many a year
provok'd me in deſart.

9 Whereas your fathers tempted me,
my power for to prove:
My wondrous works when they did ſee,
yet ſtill they would me move.
10 Twice twenty years they did me grieve,
and I to them did ſay,
They erre in heart, and not believe,
they have not known my way.

11 Wherefore I ſware when that my wrath
was kindled in my breaſt,
That they ſhould never tread the path
to enter in my reſt.

Cantate Dom. Pſal. xcvi. *J. H.*

An exhortation both to the Jews and Gentiles to praiſe God for his mercy: and this eſpecially ought to be referred to the kingdom of Chriſt.

Sing this as the 5. Pſalm.

SIng ye with praiſe unto the Lord
new ſongs with joy and mirth:
Sing unto him with one accord,
all people on the earth.
2 Yea, ſing unto the Lord, I ſay,
praiſe ye his holy name:
Declare and ſhew from day to day
ſalvation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders do not ſpare
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right
above all gods, I ſay.

5 For all the gods of heathen folk
are idols that will fade:
But yet our God he is the Lord
that hath the heavens made.
6 All praiſe and honour eke do dwell
for ay before his face:
Both power and might likewiſe excell
within his holy place.

7 Aſcribe unto the Lord alway,
ye people of the world:
All might and worſhip eke, I ſay,
aſcribe unto the Lord.
8 Aſcribe unto the Lord alway,
the glory of his name:
And eke into his courts do go
with gifts unto the ſame.

The ſecond Part.

9 Fall down and worſhip ye the Lord
within his temple bright:
Let all the people of the world
be fearful at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth reign above:

Yea,

Yea, he hath ſet the earth ſo faſt,
that it can never move.

11 And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equity and right.
12 The heavens ſhall great joy begin,
the earth eke ſhall rejoyce:
The ſea with all that is therein
ſhall ſhout and make a noiſe,

13 The field ſhall joy, and every thing
that ſpringeth on the earth:
The wood and every tree ſhall ſing
with gladneſs and with mith,
14 Before the preſence of the Lord,
and coming of his might:
When he ſhall juſtly judge the world
and rule his folk with right.

Dominus regnavit. Pſal. xcvii. *J. H.*

David exhorteth all to rejoyce for the coming of the Kingdom of Chriſt, dreadfull to the rebels and idolaters, and joyful to the juſt, whom he exhorteth to innocency, to rejoycing and thankſgiving.

Sing this as the 8. Pſalm.

THe Lord doth reign, whereat the earth
may joy with pleaſant voice:
And eke the iſles with joyful mirth
may triumph and rejoyce,
2 Both clouds and darkneſs eke do dwell,
and round abound him beat:
Yea, right and juſtice ever dwell
and bide about his ſeat.

3 Yea, fire and heat at once do run,
and go before his face:
Which ſhall his foes and enemies burn
abroad in every place.
4 His lightnings eke full bright did blaze,
and to the world appear:
Whereat the earth did look and gaze
with dread and deadly fear.

5 The hills like wax did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heavens eke declare and ſhow
his juſtice forth abroad,
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuch
as worſhip idols vain:
And eke to thoſe that glory much
dumb pictures to maintain.
8 For all the idols of the world,
which they, as Gods do call,
Shall feel the power of the Lord,
and down to him ſhall fall.

9 With joy ſhall Sion hear this thing,
and Juda ſhall rejoyce:
For at thy judgments they ſhall ſing,
and make a pleaſant noiſe.
10 That thou, O Lord, art ſet on high
In all the earth abroad:
And art exalted wondrouſly
above each other god.

11 All ye that love the Lord do this,
hate all things that are ill;
For he doth keep the ſouls of his
from ſuch as would them ſpill.
12 And light doth ſpring up to the juſt,
with pleaſure for his part:
Great joy with gladneſs, mirth and luſt,
to them of upright heart.

13 Ye righteous in the Lord rejoyce,
his holineſs proclaim:
Be thankful eke with hear and voice,
and mindfull of the ſame.

Cantate Domino. Pſal. xcviii. J. H.

An earneſt exhortation to all creatures to praiſe the Lord for his power, mercy, and fidelity in his promiſe by Chriſt, by whom he hath communicated his ſalvation to all nations.

Sing this as the 8. Pſalm.

O Sing ye now unto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
2 With his right hand full worthily
he doth his foes devour,
And get himſelf the victory
with his own arm and power.

3 The Lord doth make the people know
his ſaving health and might:
The Lord doth eke his juſtice ſhow
in all the heathens ſight.
4 His grace and truth to Iſrael
in minde he doth record:

That

That all the the earth hath ſeen right
the goodneſs of the Lord. (well

5 Be glad in him with joyful voice,
all people of the earth:
Give thanks to God, ſing and rejoyce
to him with joy and mirth.
6 Upon the harp unto him ſing,
give thanks to him with pſalms:
Rejoice before the Lord our King
with trumpets and with ſhalmes.

7 Yea, let the ſea with all therein
for joy both roze and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the floods rejoyce their fills,
and clap their hands apace:
And eke the mountains and the hills,
before the Lord his face.

9 For he ſhall come to judge and try
the world and every wight:
And rule the people mightily
with juſtice and with right.

Dominus regnavit. Pſal. xcix. *J. H.*

He commendeth the power, equity and excellency of the kingdom of God, by Chriſt, over the Jews and Gentiles, provoking them to magnifie the ſame, and to ſerve the Lord as the ancient fathers, Moſes, Aaron and Samuel, who calling upon God were heard in their prayers.

Sing this as the 19. Pſalm.

THe Lord doth reign, although at it
the people rage full ſore:
Yea, he on Cherubims doth ſit,
though all the world do roze.
2 The Lord that doth in Sion dwell
is high and wondrous great:
Above all folk he doth excel,
and he aloft is ſet.

3 Let all men praiſe thy mighty name,
for it is fearful ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The princely power of our King
doth love judgment and right:
Thou rightly ruleſt every thing
in Jacob, through thy might.

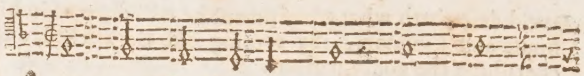
5 To praiſe the Lord our God deviſe,
all honour to him do;
Before his footſtool worſhip him;
for he is holy too.
6 Moſes, Aaron and Samuel
as prieſts on him did call:
When they did pray, he heard them well,
and gave them anſwer all.

7 Within the cloud to them he ſpake,
then did they labour ſtill
To keep ſuch laws as he did make,
and pointed them until.
8 O Lord our God, thou didſt them hear,
and anſwered them again:
Thy mercy did on them appear,
their deeds didſt not maintain.

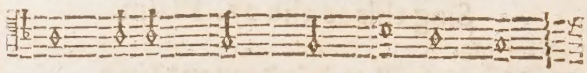
9 O laud and praiſe our God and Lord
within this holy hill:
For why? our God throughout the world
is holy ever ſtill.

Jubilate Deo. Pſal. C. J. H.

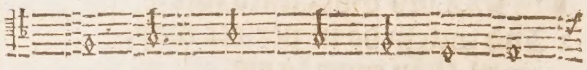
He exhorteth all men to ſerve the Lord, who hath made us to enter into his Courts & Aſſemblies to praiſe his name.



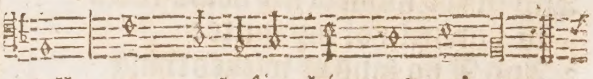
ALl people that on earth do dwell,



ſing to the Lord with cheerful voice:



2. Him ſerve with fear, his praiſe forth



tell: come ye before him and rejoyce.

3 The Lord ye know is God indeed,
without our aid he did us make:
We are his flock, he doth us feed,
and for his ſheep he doth us take.

4 O enter then his gates with praiſe,
approach with joy his courts unto:
Praiſe, laud, and bleſs his name always,
for it is ſeemly ſo to do.

5 For why? the Lord our God is good,
his mercy is for ever ſure:
His truth at all times firmly ſtood,
and ſhall from age to age endure.

Another

Another of the ſame by *J. H.*

Sing this as the 23. Pſalm.

IN God the Lord be glad and light,
praiſe him throughout the earth:
2 Serve him and come before his ſight
with ſinging and with mirth.
3 Know that the Lord our God he is,
he did us make and keep,
Not we our ſelves: for we are his
own flock and paſture ſheep.

4 O go into his gates alwaies,
give thanks within the ſame:
within his courts ſet forth his praiſe,
and laud his holy name.
5 For why? the goodneſs of the Lord
for evermore doth reign:
From age to age throughout the world
his truth doth ſtill remain.

Miſericordiam Pſal. ci. *N.*

David deſcribeth what government he will obſerve in his houſe and kingdom, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 27. Pſalm.

I Mercy will and judgment ſing,
O Lord God, unto thee:
2 And wiſely do in perfect way,
until thou come to me.
And in the midſt of my houſe walk
in pureneſs of my ſpirite:
3 And I no kind of wicked thing
will ſet before my ſight.

I hate their works that fall away,
it ſhall not cleave to me:
4 From me ſhall part the froward heart,
none evil will I ſee.
5 Him will I ſtroy that ſlandereth
his neighbour privily;
The lofty heart I cannot bear,
nor him that looketh high.

6 Mine eyes ſhall be on them, within
the land that faithful be:
In perfect way who walketh, ſhall
be ſervant unto me.
7 I will no guilful perſon have
within my houſe to dwell:
And in my preſence he ſhall not
remain that lies doth tell.

8 Betimes I will deſtroy even all
the wicked of the land:
That I may from Gods citie cut
the wicked workers hand.

Domine, exaudi. Pſal. cii. *N.*

It ſeemeth that this prayer was appointed to the faithful, to pray in the captivity of Babylon. A conſolation for the building of the Church, whereof followeth the praiſe of God, to be publiſhed to all poſterities. The converſion of the Gentiles, and the ſtability of the Church.

Sing this as the 6. Pſalm.

O Hear my prayer, Lord, and let
my cry come unto thee:
2 In time of trouble do not hide
thy face away from me.
3 Incline thine ear to me, make haſte
to hear me when I call:
For as the ſmoke doth fade, ſo do
my dayes conſume and fall.

4 And as an hearth my bones are burnt
my heart is ſmitten dead,
And withers like the graſs, that I
forget to eat my bread.
5 By reaſon of my groaning voice,
my bones cleave to my skin:
6 As pelicane in wilderneſs,
ſuch caſe now am I in.

And as an owl in deſart is,
lo, I am ſuch an one:
7 I watch, and as a ſparrow on
the houſe top am alone.
8 Lo, daily in reproachful wiſe
mine enemies do me ſcorn:
And they that do againſt me rage,
againſt me they have ſworn.

9 Surely with aſhes as with bread,
my hunger I have fill'd:
And mingled have my drink with tears
that from mine eyes have ſtill'd.
10 Becauſe of thy diſpleaſure, Lord,
thy wrath and thy diſdain:
For thou haſt lifted me aloft,
and caſt me down again.

11 The dayes wherein I paſs my life,
are like the fleeting ſhade:

And

And I am withered like the graſs
that ſoon away doth fade.
12 But thou, O Lord, for ever doſt
remain in ſteady place:
And thy remembrance ever doth
abide from race to race.

The Second Part.

13 Thou wilt ariſe, and mercy thou
to Sion wilt extend:
The time of mercy, now the time
foreſet is come to end.
14 For even in the ſtones thereof
thy ſervants do delight:
And on the duſt thereof they have
compaſſion in their ſpite.

15 Then ſhall the heathen people fear
the Lords moſt holy name:
And all the kings on earth ſhall dread
thy glory and thy fame.
16 Then when the Lord the mighty God
again ſhall Sion rear:
And then when he moſt nobly in
his glory ſhall appear.

17 To prayer of the deſolate
when he himſelf ſhall bend:
When he ſhall not diſdain unto
their prayers to attend.
18 This ſhall be written for the age
that after ſhall ſucceed:
The people yet uncreated
the Lords renown ſhall ſpread.

19 For he from his high ſanctuary
hath looked down below:
And out of heaven hath the Lord
beheld the earth alſo.
20 That of the mourning captive he
might hear the woful cry:
And that he might deliver thoſe
that damned are to die.

21 That they in Sion may declare
the Lords moſt holy name:
And in Jeruſalem ſet forth
the praiſes of the ſame.
22 Then when the people of the land
and kingdoms with accord,
Shall be aſſembled for to do
their ſervice to the Lord.

The Third Part.

23 My former force of ſtrength he hath
abated in the way:
And ſhorter he did cut my dayes,
thus I therefore did ſay,
24 My God, in midſt of all my dayes
now take me not away:
Thy years endure eternally,
from age to age for aye.

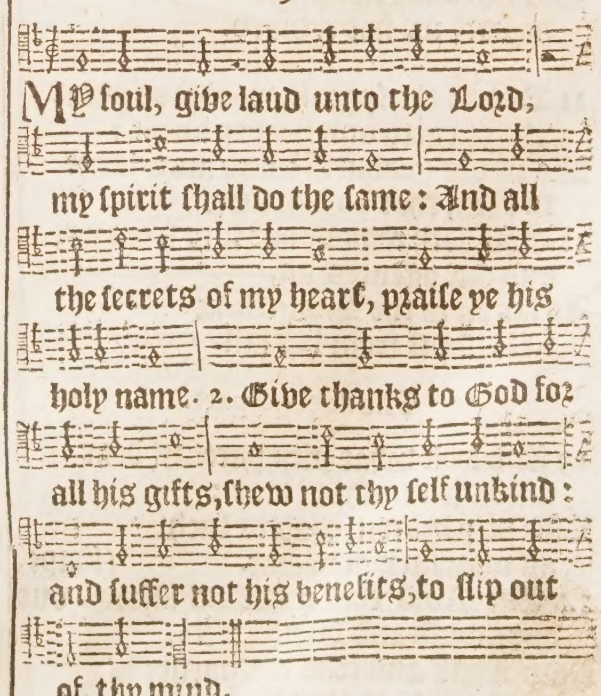
25 Thou the foundations of the earth
before all times haſt laid:
And Lord, the heavens are the work
which thine own hands have made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time wax old
even as a garment will.

27 Thou as a garment ſhalt them change,
and changed ſhall they be:
But thou doſt ſtill abide the ſame,
thy years do never flee.
28 The children of thy ſervants ſhall
continually endure:
And in thy ſight their happy ſeed
for ever ſhall endure.

Benedic anima. Pſal. ciii. *T. S.*

The Prophet provoketh men and angels, and all creatures to praiſe the Lord for his fatherly mercies in deliverance of his people from evils, in his providence over al things and in preſervation of the faithful.

Or as the 23. Pſalm Tune.



3 That gave thee pardon for thy faults,
and thee reſtor'd again:
For all thy weak and frail diſeaſe,
and heal'd thee of thy pain.
4 That did redeem thy life from death,
from which thou could'ſt not flee:
His mercy and compaſſion both
he did extend to thee.

5 That fill'd with goodneſs thy deſire,
and did prolong thy youth:
Like as the Eagle caſts her bill,
whereby her age renew'th.
6 The Lord with juſtice doth repay
all ſuch as be oppreſt:
So that their ſufferings & their wrongs
are turned to the beſt.

7 His wayes and his commandements
to Moſes he did ſhow:
His counſels and his valiant acts
the Iſraelites did know.
8 The Lord is kind and merciful
when ſinners do him grieve:
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not us continually,
though we be full of ſtrife:
Nor keeps our faults in memory,
for all our ſinful life.
10 Nor yet according to our ſins
the Lord doth us regard:
Nor after our iniquities
he doth us not reward.

11 But as the ſpace is wondrous great
'twixt earth and heaven above:
So is his goodneſs much more large
to them that do him love.
12 God doth remove our ſins from us,
and our offences all,
As far as is the Sun-riſing
full diſtant from his fall.

The Second part.

13 And look what pity parents bear
unto their children bear:
Like pity beareth God to ſuch
as worſhip him in fear.
14 The Lord that made us knows our (ſhape,
our mould and faſhion juſt:
How weak and frail our nature is,
and how we be but duſt.

15 And how the time of mortal men
is like the withering hay:
Or like the flower right fair in field,
that fades full ſoon away.
16 Whoſe gloſs and beauty ſtormy winds
do utterly diſgrace:
And make that after their aſſaults
ſuch bloſſoms have no place.

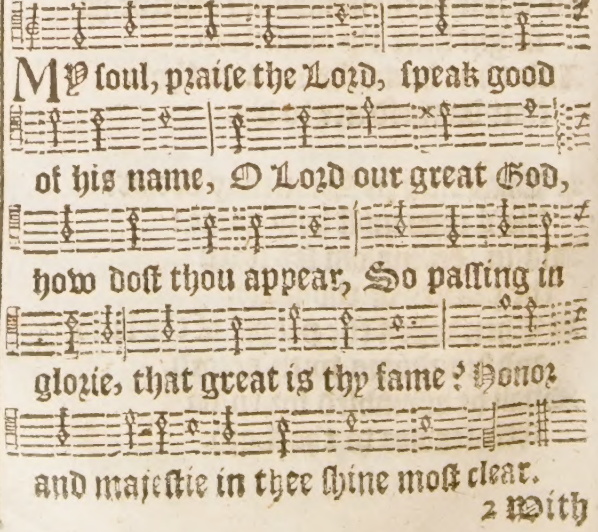
17 But yet the goodneſs of the Lord
with his ſhall ever ſtand:
Their childrens children do receive
his righteouſneſs at hand.
18 I mean, which keep his covenants
with all their whole deſire:
And not forget to do the thing
that he doth them require.

19 The heavens high are made the ſeat
and footſtool of the Lord:
And by his power imperial
he governs all the world.
20 Ye angels which are great in power,
praiſe ye and bleſs the Lord:
Which to obey and do his will
immediately accord.

21 Ye noble hoſts and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute
his pleaſure and his will.
22 Yea, all his works in every place,
praiſe ye his holy name:
My heart, my mind, and eke my ſoul,
praiſe ye alſo the ſame.

Benedic, anima mea. Pſal. civ. *W. K.*

A thankſgiving for the creation of the world, and governance of the ſame, by Gods marvellous providence: alſo a prayer againſt the wicked, who are occaſions that God diminiſheth his bleſſings.



2 With

2 With light, as a robe,
thou haſt thee beclad,
Whereby all the earth
thy greatneſs may ſee:
The heavens in ſuch ſort
thou alſo haſt ſpread,
That it to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full ſure,
Which as his chariots,
are made him to bear:
And there with much ſwiftneſs
his courſe doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his ſpirits
as heralds to go:
And lightnings to ſerve
we ſee alſo preſt:
His will to accompliſh
they run to and fro,
To ſave or conſume things,
as ſeemeth him beſt.

5 He groundeth the earth
ſo firmly and faſt,
That it once to move
none ſhall have ſuch power.
6 The deep a fair covering
for it made thou haſt:
Which by his own nature
the hills would devour.

7 But at thy rebuke
the waters do flee:
And ſo give due place
thy word to obey.
At thy voice of thunder
ſo fearful they be,
That in their great raging
they haſte ſoon away.

8 The mountains full high
they then up aſcend:
If thou do but ſpeak
thy word they fulfil.
So likewiſe the valleys
moſt quickly deſcend,
Where thou them appointeſt
remain do they ſtill.

9 Their bounds thou haſt ſet
how farr they ſhall run;
So that in their rage
not that paſs they can
For God hath appointed
they ſhall not return
The earth to deſtroy more,
which made was for man.

The ſecond Part.

10 He ſendeth the ſprings
to ſtrong ſtreams or lakes,
Which run do full ſwift
among the huge hills:
11 Where both the wild aſſes
their thirſt oft-times ſlakes,
And beaſts of the mountains
thereof drink their fills.

12 By theſe pleaſant ſprings
of fountains full fair,
The fowls of the air
abide ſhall and dwell:
Who moved by nature
to hop here and there.
Among the green branches
their ſongs ſhall excel.

13 The mountains to moiſt
the clouds he doth rule:
The earth with his works
is wholly replete.
14 So as the brute cattel
he doth not refuſe:
But graſs doth provide them,
and herb for mans meat.

15 Yea, bread, wine and oyl,
he made for mans ſake,
His face to refreſh,
and heart to make ſtrong:
16 The cedars of Liban
this great Lord did make:
which trees he doth nouriſh
that grow up ſo long:

17 In theſe may birds build
and make there their neſts
In fir-trees the ſtorks
remain and abide.
18 The high-hills are ſuccours
for wild-goats to reſt:
And eke the rock ſtony
for conies to hide.

19 The moon then is ſet
her ſeaſons to run:
The dayes from the nights
thereby to diſcern.
And by the deſcending
alſo of the ſun,
The cold from heat alway
thereby we do learn.

20 When darkneſs doth come
by Gods will and power,
Then creep forth do all
the beaſts of the wood.
21 The lions range roaring
their prey to devour:
But yet it is thou, O Lord,
which giveſt them food.

22 As ſoon as the ſun
is up, they retire:
To couch in their dens
then are are they full fain:
23 That man to his work may,
as right doth require,
Till night come and call him
to take reſt again.

The Third Part.

24 How ſundry, O Lord,
are all thy works found!
With wiſdom full great,
they are indeed wrought:
So that the whole world
of thy praiſe doth ſound.
And as for thy riches,
they paſs all mens thought:

25 So is the great Sea,
which large is and broad,
Where things that creep ſwarm,
and beaſts of each ſort.
26 There both mighty ſhips ſail,
and ſome lie at rode:
The whale huge and monſtrous
there alſo doth ſport.

27 All things on thee wait,
thou doſt them relieve
And thou in due time
full well doſt them feed.
28 Now when it doth pleaſe thee
the ſame for to give,
They gather full gladly
thoſe things which they need.
Thou openeſt thy hand,
and they find ſuch grace,
That they with good things
are filled we ſee.
29 But ſore are they troubled,
if thou turn thy face:
For if thou their breath take.
vile duſt then they be.

30 Again, when thy ſpirit
from thee doth proceed,
All things to appoint,
and what ſhall enſue:
Then are they created
as thou haſt decreed:
And doſt by thy goodneſs
the dry earth renew.

31 The praiſe of the Lord
forever ſhall laſt,
Who may in his works
by right well rejoyce.
32 His look can the earth make
to tremble full faſt,
And likewiſe the mountains
to ſmoke at his voyce.

33 To this Lord and God
ſing will I alwayes:
So long as I live,
my God praiſe will I.
34 Then am I moſt certain
my words ſhall him pleaſe:
I will rejoyce in him,
to him will I cry.

35 The ſinners, O Lord,
conſume in thine ire:
And eke the perverſe
them root out with ſhame:
But as for my ſoul now,
let it ſtill deſire,
And ſay with the faithful,
praiſe ye the Lords name.

Confitemini Dom. Pſal. cv. N.

He praiſeth the ſingular goodneſs of God for chooſing a peculiar people to himſelf, never, ceaſing to do them good even for his promiſe ſake.

Sing this as the 5. Pſalm:

GIve praiſes unto God the Lord,
and call upon his name:

Among

Among the people eke declare
his works, to ſpread his fame.
2 Sing ye unto the Lord, I ſay,
and ſing unto his praiſe:
And talk of all his wondrous works
that he hath wrought always.

3 In honour of his holy name
rejoyce with one accord:
And let the heart alſo rejoyce
of them that ſeek the Lord.
4 Seek ye the Lord, and ſeek the ſtrength
of his eternal might:
And ſeek his face continually,
and preſence of his ſight.

5 The wondrous works which he hath done
keep ſtill in mindful heart:
Ne let the judgments of his mouth
out of your mind depart:
6 Ye that of faithful Abraham
his ſervant, are the ſeed:
Ye his elect, the children that
of Jacob do proceed.

7 For he, he only is, I ſay,
the mighty Lord our God:
And his moſt rightful judgments are
through all the earth abroad.
8 His promiſe and his covenant,
which he hath made to his,
He hath remembred evermore
to thouſands of degrees.

The ſecond Part.

9 The covenant which he hath made
with Abraham long ago,
And faithful oath, which he hath ſworn
to Iſaac alſo:
10 And did confirm the ſame for law,
that Jacob ſhould obey;
And for eternal covenant
to Iſrael for ay.

11 When thus he ſaid, Lo, I to you
all Canaan will give,
The lot of your inheritance,
wherein your ſeed ſhall live.
12 Although the number at that time
did very ſmal appear:
Yea, very ſmall, and in the land
they then but ſtrangers were.

13 While yet they walkt from land to land
without a ſure abode:
And while from ſundry kingdoms they
did wander all abroad.
14 And wrong at no oppreſſors hands
he ſuffered them to take:
But even the great and mighty kings
reproved for their ſake.

15 And thus he ſaid, touch ye not thoſe
that mine anointed be:
Ne do the prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread he ſtroy'd the ſtore:
But he againſt a time of need
had ſent a man before.

The Third Part.

17 Even Joſeph which had once been ſold
to live a ſlave in woe:
Whoſe feet they hurt in ſtocks, whoſe ſoul
the irons pierc'd alſo.
18 Until the time came, when his cauſe
was known apparently,
The mighty word of God the Lord
his faultleſs truth did try.

19 The king ſent and delivered him
from priſon, where he was:
20 The ruler of the people then
did freely let him paſs.
21 And over all his houſe he made
him lord to bear the ſway:
And of his ſubſtance made him have
the rule and all the ſtay.

22 That he might to his will inſtruct
the princes of the land:
And wiſdoms lore his ancient men
might cauſe to underſtand.
23 Then into the Egyptian land
came Iſrael alſo:
And Jacob in the land of Ham
did live a ſtranger tho.

24 His people he exceedingly
in number made to grow:
And over all their enemies
in ſtrength he made them grow: (haſe
25 Whoſe heart he turn'd, that they with
his people did entreat:
And did his ſervants wrongfully
abuſe with falſe deceit.

The fourth part.

26 His faithful ſervant Moſes then,
and Aaron whom he choſe
He did command to go to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſigns
among them he did ſhow:
And wonders in the land of Ham
then did they work alſo.

28 Darkneſs he ſent, and made it dark
inſtead of brighter day:
And unto his commiſſion
they did not diſobey.
29 He turn'd their waters into blood,
he did their fiſhes ſlay: (place
30 Their land brought frogs even in the
where their king Pharaoh lay.

31 He ſpake, and at his voice there came
great ſtore of noyſom flies:
And all the quarters of the land
were fill'd with crawling lice.
32 He gave them cold and ſtony hail
inſtead of milder rain:
And fiery flames within their land
he ſent unto their pain.

33 He ſmote their vines, and all their trees
whereon their figs did grow:
And all the trees within their coaſts
down did he overthrow.
34 He ſpake, then caterpillars did,
and graſhoppers abound:
35 Which ate the graſs in all their land,
and fruit of all their ground.

The Fifth Part.

36 The firſt begotten in their land.
eke deadly did he ſmite:
Yea, the beginning and firſt-fruit
of all their ſtrength and might.
37 With gold and ſilver he them brought
from Egypt land to paſs:
And in the number of their Tribes
no feeble one there was.

38 Egypt was glad and joyful then
when they did thence depart;
For terrour and the fear of them
was fallen upon their heart. (heat
39 To ſhroud them from the parching
a cloud he did diſplay;
And fire he ſent to give them light,
when night had hid the day.

40 They aſked and he cauſed Quailes
to rain at their requeſt:
And fully with the bread o' Heaven
their hunger he repreſt.
41 He opened the ſtony rock:
and waters guſhed out:
And in the dry and parched ground
like rivers ran about.

42 For of his holy covenant
aye mindful was he tho:
Which to his ſervant Abraham
he plighted long ago.
43 He brought his people forth with
and his elect with joy, (mirth,
Out of the cruel land, where they
had liv'd in great annoy.

44 And of the heathen men he gave
to them the fruitful lands:
The labours of the people eke
they took into their hands.
45 That they his holy ſtatutes might
obſerve for evermore,
And faithfully obey his laws:
praiſe ye the Lord therefore.

Confitemini Dom. Pſal. cvi. N.

The people diſperſed under Antiochus do magnify the goodneſs of God among the repentant, and pray to be gathered from among the heathen, that they may praiſe his name.

Sing this as the 19. Pſalm.

PRaiſe ye the Lord, for he is good,
his mercy dures for ay:
2 Who can expreſs his noble acts,
or all his praiſe diſplay?
3 They bleſſed are that judgment keep,
and juſtly do alway?
4 With favour of thy people, Lord,
remember me, I pray.

And with thy ſaving health (O Lord)
vouchſafe to viſit me:
5 That I the great felicitie
of thine elect may ſee:
And with my peoples joy I may
a joyful mind poſſeſs;

And

And may with thine inheritance
a glorying heart expreſs.

6 Both we and eke our fathers all
have ſinned every one:
We have committed wickedneſs,
and lewdly we have done.
7 The wonders great which thou (O Lord)
haſt done in Egypt land,
Our fathers though they ſaw them all,
yet did not underſtand.

Nor they thy mercies multitude
did keep in thankful mind:
But at the ſea, yea, the Red ſea,
rebelled moſt unkind.
8 Nevertheleſs he ſaved them
for honour of his name:
That he might make his power known,
and ſpread abroad his fame.

9 The Red ſea he did then rebuke,
and forthwith it was dri'd:
And as in wilderneſs, ſo through
the deep he did them guide.
10 He ſav'd them from the cruel hand
of their deſpightful foe,
And from the enemies hand he did
deliver them alſo.

The Second Part.

11 The waters their oppreſſors whelm'd,
not one was left alive:
12 Then they believ'd his word, and praiſe
in ſong they did him give.
13 But by and by, unthankfully
his works they clean forgat:
And for his counſel and his will
they did neglect to wait.

14 But luſted in the wilderneſs
with fond and greedy luſt;
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton minds deſire
he ſuffered them to have:
But waſting leanneſs therewithal
into their ſouls he gave.

16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron the holy of the Lord
ſo did they envy much.
17 Therefore the earth did open wide,
and Dathan did devour:
And all Abiram's company
did cover in that hour.

18 In their aſſembly kindled was
the hot conſuming fire:
And waſting flame did then burn up
the wicked in his ire.
19 Upon the hill of Horeb they
an idol-calf did frame:
And there the molten image they
did worſhip of the ſame.

20 Into the likeneſs of a calf
which feedeth on the graſs.
Thus they their glory turn'd, and all
their honour did deface.
21 And God their only Saviour
unkindly they forgot;
Which many great and mighty things
in Egypt land had wrought.

The Third Part.

22 And in the land of Ham for them
moſt wondrous works had done,
And by the Red ſea dreadful things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetful and unkind,
To bring deſtruction on them all
he purpos'd in his mind:

Had not his choſen Moſes ſtood
before him in the break,
To turn his wrath, leſt he on them
with ſlaughter ſhould him wreak.
24 They did deſpiſe the pleaſant land
that he behight to give:
Yea, and the words that he had ſpoke
they did no wiſe believe.

25 But in their tents with grudging (heart
they wickedly repin'd:
Nor to the voice of God the Lord
they gave an hearkning mind.
26 Therefore againſt them lifted he
his ſtrong revenging hand,
Them to deſtroy in wilderneſs,
ere they ſhould ſee the land:

27 And to deſtroy their ſeed among
the nations with his rod,
And through the countreys of the world
to ſcatter them abroad.

28 To

28 To Baal-peor then they did
adjoyn themselvs allo:
And ate the offerings of the dead;
so they forlook him tho.

29 Thus with their own inventions
his wrath they did provoke:
And in his sore enkindled wrath
the plague upon them broke,
30 But Phineas stood up with zeal
The sinners vile to slay:
And judgment he did execute,
and then the plague did stay.

The fourth Part.

31 It was imputed unto him
for righteousness that day:
And from thenceforth so counted is,
from race to race, I say.
32 At waters eke of Meribah
they did him angry make:
Yea, so far forth, that Moses was
then punisht for their sake:

33 Because they vext his spirit so sore,
that in impatient heat
His lips spake unadvisedly,
his fervour was so great.
34 Nor as the Lord commanded them,
they slew the people tho:
35 But were among the heathen mixt,
and learn'd their works also:

36 And did their idols serve, which were
their ruine and decay:
37 To fiends their sons & daughters they
did offer up and slay.
38 Yea, with unkindly murdring knife
the guiltless blood they spilt:
Yea, their own sons and daughters blood
without all cause of guilt.

Whom they to Canaan idols then
offred with wicked hand:
And so with bloud of innocents
defiled was the land,
39 Thus were they stained with the works
of their own filthy way:
And with their own inventions,
a whoring they did stray.

40 Therefore against his people was
the Lords wrath kindled sore:
And even his own inheritance
he did abhor therefore.

41 Into the hands of heathen men
he gave them for a prey:
And made their foes their lords, whom (they
were forced to obey.

The fifth part.

42 Yea, and their hateful enemies
oppress them in the land:
And they were humbly made to stoop,
as subjects to their hand.
43 Full oftentimes from thrall had he
delivered them before:
But with their counsels they to wrath
provok'd him evermore.

Therefore they by their wickedness
were brought full low to lie:
44 Yet when he saw them in distress,
he hearkened to their cry.
45 He call'd to mind his covenant,
which he to them had swore:
And by his mercies multitude
repented him therefore.

46 And favour he them made to find
before the sight of those
That led them captive from their land,
when erst they were their foes.
47 Save us, O Lord, that art our God,
save us, O Lord, we pray:
And from among the heathen folk,
Lord, gather us, we pray,

48 That we may spread the noble praise
of thy most holy name:
That we may glory in thy praise,
and sounding of thy fame.
49 The Lord the God of Israel
be blest for evermore:
Let all the people say, Amen,
praise ye the Lord therefore.

Confitemini Dom. Psal. cvii. *W. K.*

David exhorteth all that are redeemed by the Lord, and gathered unto him, to give thanks therefore, who by sending prosperity and adversity, bringeth men unto him. Therefore as the righteous thereat rejoyce, so shall the wicked have their mouths stopped.

Sing this as the 23. Psalm.

GIve thanks unto the Lord our God,
for gracious is he:

And

6 The heathen he ſhall judge, and fill
the place with bodies dead:
And over divers Countries ſhall
in funder ſmite the head.
7 And he ſhall drink out of the brook
that runneth in the way:
Wherefore he ſhall lift up on high
his royal head that day.

Confitebor tibi. Pſal. cxi. *N.*

He giveth thanks to the Lord for his merciful works towards his Church, and declareth wherein true wiſdome and right knowledge conſiſteth.

Sing this as the 104. Pſalm

WIth heart I do accord
To praiſe and laud the Lord,
In preſence of the juſt.
2 For great his works are found,
To ſearch them ſuch are bound
As do him love and truſt.
3 His works are glorious,
Alſo his righteouſneſs
It doth indure for ever.
4 His wondrous works he would,
We ſtill remember ſhould,
His mercy faileth never.

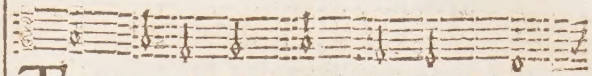
5 Such as to him love bear,
A portion full fair
He hath up for them laid:
For this they ſhall well finde,
He will them have in mind,
and keep them as he ſaid.
6 For he did not diſdain
His works to ſhew them plain,
by lightnings and by thunders:
When he the heathens land
Did give into their hand,
Where they beheld his wonders.

7 Of all his works enſu'th
Both judgment right and truth,
Whereto his ſtatutes tend:
8 They are decreed ſure
For ever to endure,
Which equity doth end.
Redemption he gave
His people for to ſave:
9 And hath alſo required
His promiſe not to fail,
But alwaies to prevail:
his holy name be feared.

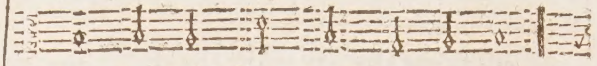
10 Whoſo with heart full fain
True wiſdome would attain,
The Lord fear and obey:
Such as his Laws do keep
Shall knowledge have full deep,
His praiſe ſhall laſt for ay.

Beatus vir. Pſal. cxii. *W. K.*

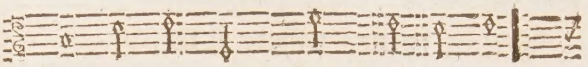
He praiſeth the felicity of them that fear God, and condemneth the curſed ſtate of the contemners of God.



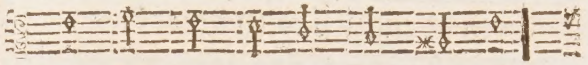
THe man is bleſt that God doth fear,



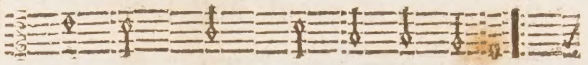
And that his Law doth love indeed:



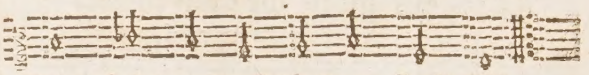
His ſeed on earth God will uprear,



And bleſs ſuch as from him proceed.



His houſe with good he will fulfil,



His righteouſneſs indure ſhall ſtill.

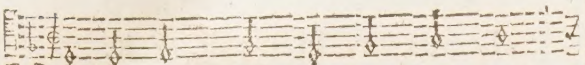
4 Unto the righteous doth ariſe
In trouble joy, in darkneſs light:
Compaſſion is in his eyes,
And mercy alwaies in his ſight.
5 Yea, pity moveth ſuch to lend,
He doth by judgment things expend.

6 And ſurely ſuch ſhall never fail,
For in remembrance had is he:
7 No tidings ill can make him quail
Who in the Lord ſure hope doth ſee.
8 His heart is firm, his fear is paſt,
For he ſhall ſee his foes down caſt.

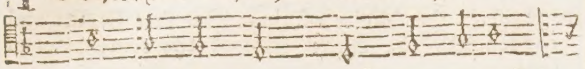
9 He did well for the poor provide,
His righteouſneſs ſhall ſtill remain:
And his eſtate with praiſe abide,
Though that the wicked man diſdain.
10 Yea, gnaſh his teeth thereat ſhall he
And ſo conſume his ſtate to ſee.

Laudate pueri, Pſal. cxiii. *W. K.*

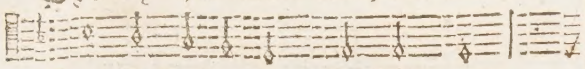
An exhortation to praiſe the Lord for his providence, in that contrary to the courſe of nature he worketh in his Church.



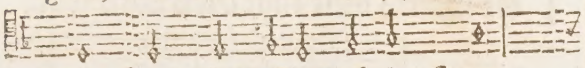
YE children which do ſerve the Lord,



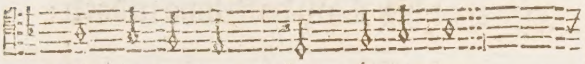
Praiſe ye his name with one accord:



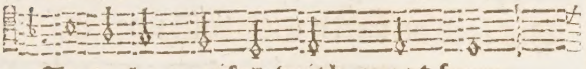
Yea, bleſſed be alwaies his name,



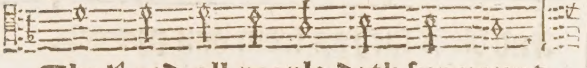
Who from the riſing of the Sun,



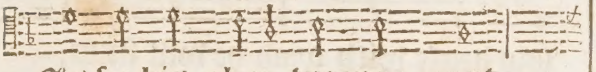
Till it return where it begun,



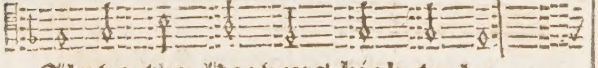
Is to be praiſed with great fame.



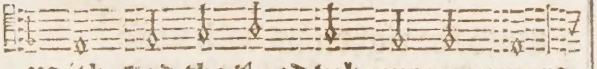
The Lord all people doth ſurmount;



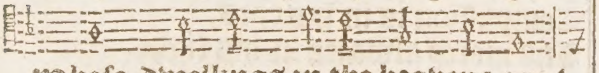
As for his glory we may count,



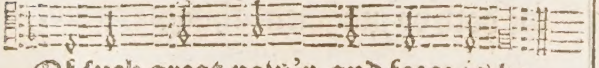
Above the Heavens high to be.



With God the Lord who may compare,



Whoſe dwellings in the heavens are?



Of ſuch great pow'r and force is he.

6 He doth abaſe himſelf (we know)
Things to behold both here below,
And alſo in heaven above.
7 The needy out of duſt to draw,
And eke the poor which help none ſaw,
His onely mercy did him move.
8 And ſo him ſet in high degree,
With Princes of great dignity,
That rule his people with great fame.
9 The barren he doth make to bear,
And with great joy her fruit to rear,
Therefore praiſe ye his holy name.

In exitu Iſrael. Pſal. cxiv. *W. W.*

Iſraels delivery out of Egypt, putteth us in remembrance of Gods great mercies towards his children, and of our unthankfulneſs for the ſame.

Sing this as the 8. Pſalm.

WHen Iſrael by Gods addreſs
from Pharaohs land was bent:
And Jacobs houſe the ſtrangers left,
and in the ſame train went.
2 In Judah God his glory ſhew'd,
his holineſs moſt bright:
So did the Iſraelites declare
his kingdom power and might.

3 The ſea it ſaw and ſuddenly
as all amaz'd did flee:
The roaring ſtreams of Jordans flood
recoyled backwardly.
4 As Rams afraid, the mountains skipt,
their ſtrength did them forſake:
And as the filly trembling Lambs
their tops did beat and ſhake.

5 What aild the ſea as all amaz'd
ſo ſuddenly to flee?
Ye rolling waves of Jordans flood
why run ye backwardly?
6 Why ſhook ye hills as Rams afraid?
why did your ſtrength ſo ſhake?
Why did your tops, as trembling lambs,
for fear quiver and quake?

7 O Earth, confeſs thy ſoveraign Lord,
and dread his mighty hand:
Before the face of Jacobs God
fear ye both ſea and land.
8 I mean the God, which from hard rocks
doth cauſe main floods appear:
And from the ſtony flint doth cauſe
guſh out the fountains clear.

Non nobis, Domine. Pſal. cxv.

The faithful oppreſſed by idolatrous tyrants, promiſe that they will be mindful of ſo great a benefit, if it would pleaſe God to hear their prayer, and deliver them by his omnipotent power.

Sing this as the 4. Pſalm.

NOt unto us, Lord, not to us,
but to thy name give praiſe,
Both for thy mercy and thy truth
that are in thee alwaies.

2 Why shall the heathen scorners say,
where is their God become?
3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols silver are and gold,
works of mens hands they be:
5 They have a mouth, and do not speak;
and eyes, and do not see:
6 And they have ears joyn'd to their heads,
and do not hear at all:
And noses eke they formed have,
and do not smell withal.

7 And hands they have and handle not,
and feet and do not go:
A throat they have and through the same
they make no sound to blow.
8 Those that make them are like to them,
and those whose trust they be:
9 O Israel trust in the Lord,
their help and shield is he.

10 O Aarons house trust in the Lord,
their help and shield is he:
11 Trust ye the Lord, that fear the Lord,
their help and shield is he.
12 The Lord hath mindful been of us,
and will us bless also:
On Israel and on Aarons house
his blessings he will show.

13 Them that be fearers of the Lord
the Lord will bless them all:
Even he will bless them every one
the great and eke the small.
14 To you, I say, the living Lord
will multiply his grace:
To you and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,
even of the Lord, I say,
Which both the heaven and the earth
hath made and set in stay.
16 The heavens, yea, the heavens high
belong unto the Lord:
The earth unto the sons of men
he gave of free accord.

17 They that be dead do not with praise
set forth the Lords renown:
Nor any that into the place
of silence do go down.

18 But we will praise the Lord our God
from henceforth and for aye:
Sound ye the praises of the Lord,
praise ye the Lord, I say.

Dilexi quoniam. Psal. cxvi.

David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and protesteth that he shall be thankful for the same.

Sing this as the 6. Psalm.

I Love the Lord because my voice
and prayer heard hath he:
2 When in my dayes I call'd on him,
he bow'd his ear to me.
3 Even when the snares of cruel death
about beset me round:
When pains of hell me caught, and when
I woe and sorrow found.

4 Upon the name of God my Lord
then did I call and say:
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 The Lord is very merciful,
and just he is also:
And in our God compassion
doth plentifully flow.

6 The Lord in safety doth preserve
all those that simple be:
I was in woful misery
and he delivered me.
7 And now my soul, sith thou art safe,
return unto thy rest:
For largely to the Lord to thee
his bounty hath expressed.

8 Because thou hast delivered
my soul from deadly thrall:
My moistned eyes from mournful tears,
my sliding feet from fall.
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I spake,
for I was grieved sore.

The second Part.

11 I said in my distress and fear,
that all men liars be:
12 What shall I pay the Lord for all
his benefits to me?

13 The wholeſome cup of ſaving healthy
I thankfully will take:
And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vows
that I to him behight:
Yea even at this preſent time,
in all his peoples ſight.
16 Right dear and precious in his ſight
the Lord doth aye eſteem
The death of all his holy ones
what ever men do deem.

16 Thy ſervant, Lord, thy ſervant lo,
I do my ſelf confeſs,
Son of thy handmaid, thou haſt broke
the bonds of my diſtreſs.
17 And I will offer up to thee
a ſacrifice of praiſe:
And I will call upon the Name
of God the Lord alwaies.

18 I to the Lord will pay the vows
that I have him behight:
Yea, even at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods own houſe,
and in the midſt of thee,
O thou Jeruſalem, I ſay,
wherefore the Lord praiſe ye.

Laudate Dominum. Pſal. cxvii.

He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed as well to them, as to the Jews, the promiſe of life everlaſting by Jeſus Chriſt.

Sing this as the 12. Pſalm.

O All ye Nations of the world
praiſe ye the Lord alwaies,
And all ye people every where
ſet forth his noble praiſe.
2 For great his kindneſs is to us,
his truth endures for ay:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord, I ſay.

Confitemini. Pſal. cxviii. N.

David rejected of Saul and of the people, at the time appointed obtained the Kingdom, for the which he biddeth all men that fear the Lord to be thankful: under whoſe perſon Chriſt is lively ſet forth, who ſhould be of his people rejected.

Sing this as the 5. Pſalm:

O Give ye thanks unto the Lord,
for gracious is he:
Becauſe his mercy doth endure
for ever towards thee.
2 Let Iſrael confeſs and ſay,
his mercy dures for aye:
3 Now let the houſe of Aaron ſay,
his mercy dures for aye.

4 Let all that fear the Lord our God
even now confeſs and ſay,
The mercy of the Lord our God
endureth ſtill for aye.
5 In trouble and in heavineſs
unto the Lord I cri'd:
Which lovingly heard me at large,
my ſuit was not deny'd.

6 The Lord himſelf is on my ſide
I will not ſtand in doubt,
For fear what man can do to me,
when God ſtands me about.
7 The Lord doth take my part with them
that help to ſuccour me:
Therefore I ſhall ſee my deſire
upon mine enemy.

8 Better it is to truſt in God
than in mans mortal ſeed:
9 Or to put confidence in kings
or princes in our need.
10 All nations have incloſed me,
and compaſſed me round:
But in the name of God ſhall I
mine enemies confound.

11 They kept me in on every ſide,
they kept me in I ſay:
But in the Lords moſt mighty name
I ſhall work their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht their thorns that were on fire,
and will deſtroy the ſame.

The Second Part.

13 Thou haſt with force thruſt ſore at me
that I indeed might fall:
But through the Lord I found ſuch help
that they were vanquiſht all.
14 The Lord is my defence and ſtrength,
my joy, my mirth, my ſong:

He is become for me indeed
a Saviour moſt ſtrong.

15 The right hand of the Lord our God
doth bring to paſs great things:
He cauſeth voice of joy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
moſt mighty things to paſs:
His hand hath the preeminence,
his force is as it was.

17 I ſhall not die, but ever live
to utter and declare
The Lords his might & wondrous power,
his works and what they are.
18 The Lord himſelf hath chaſtened
and hath corrected me:
But hath not given me over yet
to death, as ye may ſee.

19 Set open unto me the gates
of truth and righteouſneſs:
That I may enter into them,
the Lords praiſe to expreſs.
20 This is the gate even of the Lord,
which ſhall not ſo be ſhut,
But good and righteous men alway
ſhall enter into it.

The Third Part.

21 I will give thanks to thee, O Lord,
becauſe thou haſt heard me:
And art become moſt lovingly
a Saviour unto me.
22 The ſtone which ere this time among
the builders was refuſed,
Is now become the corner ſtone,
and chiefly to be uſed.

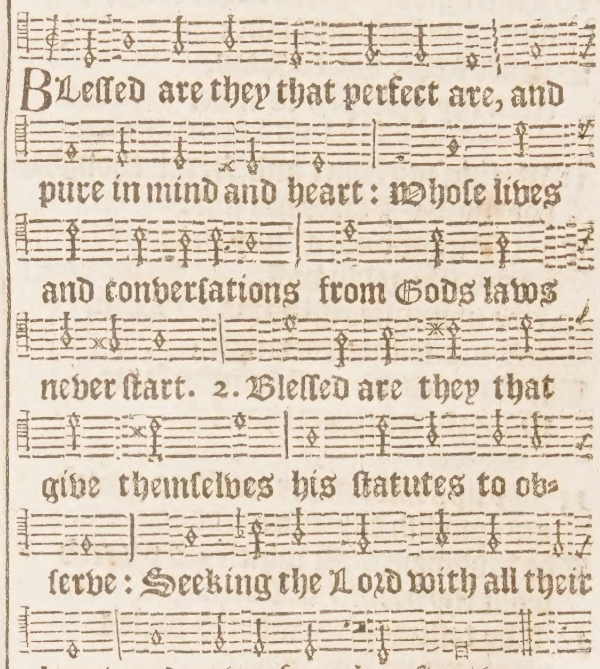
23 This was the mighty work of God,
this was the Lords own fact:
And it is marvellous to behold
with eyes that noble act.
24 This is the joyful day indeed,
which God himſelf hath wrought:
Let us be glad and joy therein
in heart, in mind, in thought.

25 Now help us, Lord, and proſper us,
we wiſh with one accord:
26 Bleſſed is he that comes to us
in the name of the Lord.
27 God is the Lord that ſhews us light,
bind ye therefore with cord
Your ſacrifice to the altar,
and give thanks to the Lord.

28 Thou art my God, I will confeſs,
and render thanks to thee:
Thou art my God, and I will praiſe
thy mercy towards me.
O give ye thanks unto the Lord,
for gracious is he:
Becauſe his mercy doth endure
for ever towards me.

Beati immaculati. Pſal. cxix. *W. W.*

The prophet wonderfully commendeth Gods law, wherein he cannot ſatisfie himſelf, nor expreſs ſufficiently his affection thereunto, adding notable complaints and conſolations meet for the faithful to have both in heart and voice. In the Hebrew, every eight verſes begin with one letter of the alphabet.



3 Doubtleſs ſuch men go not aſtray,
nor do no wicked thing,
Which ſtedfaſtly walk in his way,
without any wandring.
4 It is thy will and commandment,
that with attentive heed
Thy noble and divine precepts
we learn and keep indeed.

5 O would to God it might thee pleaſe
my waies ſo to addreſs,
That I might both in heart and voice
thy laws keep and confeſs!

6 So should no shame my life attaint,
whil'st I thus set mine eyes,
And bend my mind alwaies to muse
on thy sacred decrees.

7 Then will I praise with upright heart,
and magnifie thy name,
When I shall learn thy judgments just,
and likewise prove the same.
8 And wholly will I give my self
to keep thy laws most right:
Forsake me not for ever, Lord,
but shew thy grace and might.

BETH. The Second Part.

9 By what means may a young man best
his life learn to amend?
If that he mark and keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me, O Lord,
from thy precepts to slide.

11 Within my heart and secret thoughts
thy words I have hid still:
That I might not at any time
offend thy godly will.
12 We magnifie thy name, O Lord,
and praise thee evermore;
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips have never ceas'd to preach,
and publish day and night
The judgments all which did proceed
from thy mouth full of might.
14 Thy testimonies and thy waies
please me no less indeed,
Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts I will still muse,
and thereto frame my talk:
As at a mark so will I aim
thy waies how I may walk.
16 My onely joy shall be to fixt,
and on thy laws to set,
That nothing can me so far blind,
that I thy words forget.

GIMEL. The Third Part.

17 Grant to thy servant now such grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.
18 Mine eyes which were dim, & shut up,
so open and make bright:
That of thy law and marvellous works
I may have the clear sight.

19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to me disclose,
my footsteps for to clear.
20 My soul is ravish'd with desire,
and never is at rest:
But seeks to know thy judgments high,
and what may please thee best.

21 The proud men and malicious
thou hast destroy'd each one:
And cursed are such as do not
thy hests attend upon.
22 Lord, turn from me rebuke and shame
which wicked men conspire:
For I have kept thy covenants
with zeal as hot as fire.

23 The princes great in counsel sat
and did against me speak:
But then thy servant thought how he
thy statutes might not break.
24 For why thy covenants are my joy,
and my hearts great solace:
They serve in stead of Councellors
my matters for to pass.

DALETH. The fourth part.

25 I am, alas, as brought to grave,
and almost turn'd to dust:
Restore therefore my life again,
as thy promise is just.
26 My waies when I acknowledged,
with mercy thou didst hear:
Hear now eftsoon, and me instruct
thy laws to love and fear.

27 Teach me once truely for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them up in store.
28 My soul I feel so sore oppress,
that it melteth for grief:
According to thy word therefore
haste, Lord, to send relief.

29 From

29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me lend.
30 The way of truth both strait and sure
I chosen have and found:
I set thy judgments me before,
which keep me safe and sound.

31 Since then, O Lord, I fore'd my self
thy covenants to embrace:
Let me therefore have no rebuke
nor check in any case.
32 Then will I run with joyful cheer
where thy word doth me call:
When thou hast set my heart at large,
and rid me out of thrall.

HE. The Fifth Part.

33 Instruct me, Lord, in the right trade
of thy statutes divine:
And it to keep even to the end
my heart will I encline.
34 Grant me the knowledge of thy law,
and I shall it obey:
With heart and mind and all my might
I will it keep, I say.

35 In the right paths of thy precepts
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.
36 Incline my heart thy laws to keep,
and covenants to imbrace:
And from all filthy avarice,
Lord, shield me with thy grace.

37 From vain desires and worldly lusts,
turn back my eyes and sight:
Give me the spirit of life and power
to walk thy waies aright.
38 Confirm thy gracious promise, Lord,
which thou hast made to me,
Which am thy servant, and do love,
and fear nothing but thee.

39 Reproach and shame which I so fear
from me, O Lord, expel:
For thou dost judge with equity,
and therein dost excel.
40 Behold, my hearts desire is bent
thy laws to keep for ay:
Lord strengthen me so with thy grace
that it perform I may.

VAU The Sixth Part.

41 Thy mercies great and manifold
let me obtain, O Lord:
Thy saving health let me enjoy,
according to thy word.
42 So shall I stop the slanderous mouths
of lewd men and unjust:
For in thy faithful promises
stands my comfort and trust.

43 The word of truth within my mouth
let ever still be prest:
For in thy judgments wonderful
my hope doth stand and rest.
44 And whil'st that breath within my breast
doth natural life preserve,
Yea, till this world shall be dissolv'd,
thy law will I observe.

45 So walk will I as set at large,
and made free from all dread:
Because I sought how for to keep
thy precepts and thy read.
46 Thy noble acts I will describe
as things of most great fame:
Even before Kings I will them blaze,
and shrink no whit for shame.

47 I will rejoice then to obey
thy worthy hests and will:
Which evermore I have lov'd best,
and so will love them still.
48 My hands I will lift to thy laws
which I have dearly sought:
And practise thy commandements
in will, in deed, in thought.

ZAIN. The Seventh Part.

49 Thy promise which tho mad'st to me
thy servant, Lord, remember:
For therein have I put my trust
and confidence for ever.
50 It is my comfort and my joy
when troubles me assail:
For were my life not by thy word,
my life should soon me fail.

51 The proud and such as God contemn
still made of me a scorn:
Yet would I not thy law forsake,
as he that were forlorn.

52 But

52 But call'd to mind, Lord, thy great
shew'd to our fathers old : (works
Whereby I felt the joy surmount
my grief an hundred fold.

53 But yet, alas, for fear I quake,
seeing how wicked men
Thy law forsook, and did procure
thy judgments who knows when?
54 And as for me I frame my songs
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts 'gan me assault.

55 I thought upon thy name, O Lord,
by night when others sleep:
As for thy law also I kept,
and ever will it keep.
56 This grace I did obtain, because
thy covenants sweet and dear
I did imbrace and also keep
with reverence and with fear.

HETH. The Eight Part.

57 O God, that art my part and lot,
my comfort and my stay,
I have decreed and promised
thy laws to keep alway.
58 Mine earnest heart did humbly sue
in presence of thy face:
As thou therefore hast promised,
Lord grant me of thy grace.

59 My life I have examined,
and tri'd my secret heart:
Which to thy statutes caused me
my feet streight to convert.
60 I did not stay nor linger long,
as they that loathful are:
But hastily thy laws to keep
I did my self prepare.

61 The cruel hands of wicked men
have made of me their prey:
Yet would I not thy laws forget,
nor from thee go astray.
62 Thy righteous judgments towards
so great are and so high: (me
That even at Midnight will I rise
thy name to magnifie.

63 Companion am I to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments start.
64 Thy mercies, Lord, most plenteously
do all the world fulfil:
O teach me how I may obey
thy statutes and thy will.

TETH. The Ninth Part.

65 According to thy promise, Lord,
so hast thou with me dealt:
For of thy grace in sundry sorts
have I thy servant felt.
66 Teach me to judge always aright,
and give me knowledge sure:
For certainly believe I do
that thy precepts are pure.

67 Ere thou didst touch me with thy rod
I err'd and went astray:
But now I keep thy holy word,
and make it all my stay.
68 Thou art both good and gracious,
and giv'st most liberally:
Thine ordinances how to keep
therefore, O Lord, teach me.

69 The proud and wicked men have
against me many a lye: (forg'd
Yet thy commandments still observe
with all my heart will I.
70 Their hearts were swoln with worldly
as grease so are they fat: (wealth,
But in thy law do I delight,
and nothing seek but that.

71 O happy time may I well say,
when thou didst me correct:
For as a guide to learn thy laws
thy rod did me direct.
72 So that to me thy word and law
is dearer manifold
Than thousands great of silver and gold,
or ought that can be told.

JOD. The Tenth part.

73 Seeing thy hands have made me,
to be thy creature: (Lord,
Grant knowledge likewise how to learn
to put thy laws in ure.
74 So they that fear thee shall rejoyce
when ever they me see:

Because

Becauſe I have learn'd by thy word
to put my truſt in thee.

75 When with thy rods the world is plagu'd
I know the cauſe is juſt:
So when thou doſt correct me, Lord,
the cauſe juſt needs be muſt.
76 Now of thy goodneſs I thee pray
ſome comfort to me ſend:
As thou to me haſt promiſed,
ſo from all ill me ſhend.

77 Thy tender mercies pour on me,
and I ſhall ſurely live:
For joy and conſolation both
thy law to me doth give.
78 Confound the proud, whoſe falſe pre-
is me for to deſtroy: (tence
But as for me thy heſts to know
I will my ſelf imploy.

79 Whoſo with reverence do thee fear,
to me let them retire:
And ſuch as do thy covenants know,
and them alone deſire.
80 My heart without all wavering
let on thy laws be bent:
That no confuſion come to me,
whereby I ſhould be ſhent.

CAPH. The Eleventh Part.

81 My ſoul doth faint and ceaſeth not
thy ſaving health to crave:
And for thy words ſake ſtill I truſt
my hearts deſire to have.
82 Mine eyes do fail with looking for
thy word, and thus I ſay:
O when wilt thou me comfort, Lord,
why doſt thou thus delay?

83 As a skin bottle in the ſmoak,
ſo am I parcht and dri'd:
Yet will I not out of my heart
let thy commandments ſlide.
84 Alas, how long ſhall I yet live
before I ſee the hour,
That on my foes that me torment
thy vengeance thou wilt pour?

85 Preſumptuous men have digged pits
thinking to make me ſure:
Thus contrary againſt thy law,
my hurt they do procure.

86 But thy commandments are all true
and cauſleſs they me grieve:
To thee therefore I do complain,
that thou mightſt me relieve.

87 Almoſt they had me clean deſtroy'd,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me, Lord, again to life,
for thy mercies excel:
And ſo ſhall I thy covenants keep
till death my life expel.

LAMED. The Twelfth Part.

89 In heaven, Lord, where thou doſt dwell
thy word is ſtabliſht ſure:
And ſhall for all eternity
faſt graven there endure.
90 From age to age thy truth abides,
as doth the earth witneſs:
Whoſe ground-work thou haſt laid ſo ſure
as no tongue can expreſs.

91 Even to this day we may well ſee
how all things perſevere
According to thy Ordinance,
for all things thee revere.
92 Had it not been that in thy law
my ſoul had comfort ſought,
Long time ere now in my diſtreſs
I had been brought to nought.

93 Therefore will I thy precepts aye
in memory keep faſt:
By them thou haſt my life reſtor'd
when I was at laſt caſt.
94 No wight to me can title make,
for I am only thine:
Save me therefore, for to thy laws
mine ears and heart incline.

95 The wicked men do ſeek my bane,
and thereto lie in wait:
But I the while conſidered
thy noble works and great.
96 I ſee nothing in this wide world
at length which hath not end:
But thy commandments and thy word
beyond all end extend.

MEM.

MEM. The Thirteenth Part.

97 What great deſire and fervent love
do I bear to thy law!
All the day long my whole device
is only on thy law.
98 Thy word hath taught me far to paſs
my foes in policy:
For ſtill I hold it as a thing
of moſt excellency.

99 My teachers which did me inſtruct
in knowledge I excel:
Becauſe I do thy covenants keep,
and them to others tell.
100 In wiſdom I do paſs alſo
the ancient men indeed:
And all becauſe to keep thy laws
I held it aye beſt reed.

101 My feet I have refrained eke
from every evil way,
Becauſe that I continually
thy word might keep, I ſay.
102 I have not ſwerv'd from thy judg (ments
nor yet ſhrunk any dell:
For why? thou haſt me taught hereby
to live godly and well.

103 O Lord, how ſweet unto my taſte
find I thy words alway!
Doubtleſs no hony in my mouth
feel ought ſo ſweet I may.
104 Thy laws have me ſuch wiſdom (learn'd
that utterly I hate
All wicked and ungodly wayes,
in every kind or rate.

NUN. The Fourteenth Part.

105 Even as a lanthorn to my feet,
ſo doth thy word ſhine bright:
And to my paths where ever I go
it is a flaming light.
106 I ſhave both ſworn, and will perform
moſt certainly doubtleſs,
That I will keep thy judgments juſt,
and them in life exprels.

107 Affliction hath me ſore oppreſt,
and brought me to deaths door:
O Lord, as thou haſt promiſed,
ſo me to life reſtore.

108 The offerings which with heart and
moſt frankly I thee give, (voice
Accept, and teach me how I may
after thy judgments live.

109 My ſoul is ay ſo in my hand,
that dangers me aſſail:
Yet do I not thy law forget,
nor it to keep will fail.
110 Although the wicked laid their nets
to catch me at a bay,
Yet did I not from thy precepts
once ſwerve or go aſtray.

111 Thy law I have ſo claim'd alway
as mine own heritage:
And why? for therein I delight,
and ſet my whole courage.
112 Forebetmore I have been bent
thy ſtatutes to fulfil:
Even ſo likwiſe unto the end;
I will continue ſtill.

SAMECH. The Fifteenth Part.

113 The crafty thoughts & double hearts
I do alwaies deteſt:
But as for thy law and precepts,
I love them ever beſt.
114 Thou art my hid and ſecret place,
my ſhield of ſtrong defence:
Therefore have I thy promiſes
lookt for with patience.

115 Go to therefore ye wicked men,
depart from me anon:
For the commandments will I keep
of God my Lord alone.
116 As thou haſt promiſ'd ſo, perform,
that death me not aſſail:
Nor let my hope abuſe me ſo,
that through diſtruſt I quail.

117 Uphold me and I ſhall be ſafe
for ought they do or ſay:
And in thy ſtatutes pleaſure take
will I both night and day.
118 Thou haſt trod ſuch under thy feet
as do thy ſtatutes break:
For nought avails their ſubtilty,
their counſel is but weak.

119 Like droſs thou caſts the wicked out
where ere they go or dwell:

Therefore

Therefore can I as thy ſtatutes
love nothing half ſo well.
120 My fleſh, alas, is taken with fear,
as though it were benumm'd:
For when I ſee thy judgments ſtraight
I am as one aſton'd.

AIN. The Sixteenth Part.

121 I do the thing that lawful is,
and give to all men right:
Reſign me not to them that would
oppreſs me with their might.
122 But for thy ſervant ſurety be
in that thing that is good:
That proud men give me not the foil,
which rage as they were wood.

123 Mine eyes with waiting are now
thy health ſo much I crave: (blind,
And eke thy righteous promiſe, Lord,
whereby thou wilt me ſave.
124 Entreat thy ſervant lovingly,
and favour to him ſhew:
Thy ſtatutes of moſt excellency
teach me alſo to know.

125 Thy humble ſervant, Lord, I am,
grant me to underſtand
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time, Lord, to begin,
for truth is quite decay'd:
Thy law likewiſe they have tranſgreſt,
and none againſt them ſaid.

127 This is the cauſe wherefore I love
thy laws better than gold,
Or jewels fine which are eſteem'd
moſt coſtly to be ſold.
128 I thought thy precepts all moſt juſt,
and ſo them laid in ſtore:
All crafty and malicious waies
I do abhor therefore.

PE. The Seventeenth Part.

129 Thy covenants are moſt wonderful
and full of things profound:
My ſoul therefore doth keep them ſure,
when they are try'd and found.
130 When men firſt enter into thy word
they find a light moſt clear:
And very idiots underſtand,
when they it read or hear.

131 For joy I have both gap'd & breath'd
to know thy commandment:
That I might guide my ſelf thereby
I ſought what thing it meant.
132 With mercy and compaſſion, Lord,
behold me from above:
As thou art wont to behold ſuch
as thy name fear and love.

133 Direct my foot-ſteps by thy word
that I thy will may know:
And never let iniquity
thy ſervant overthrow. (harms
134 From ſlanderous tongues and deadly
preſerve and keep me ſure:
Thy precepts then I will obſerve,
and put them eke in ure.

135 Thy countenance which doth ſur-
the ſun in his bright hue, (mount
Let ſhine on me, and by thy law
teach me what to eſchew.
136 Out of mine eyes great floods guſht
of dreary tears and fell, (out
When I beheld how wicked men
thy laws keep never a dell.

ZADDE. The Eighteenth part.

137 In every point, Lord, thou art juſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce
thou art a righteous judge.
138 To render right, and flee from guile,
are two chief points moſt high:
And ſuch as thou haſt in thy law
commanded us ſtraitly.

139 With zeal and wrath I am conſum'd
and even pin'd away,
To ſee my foes thy word forget,
for ought that I do may.
140 So pure and perfect is thy word
as any heart can deem,
And I thy ſervant nothing more
do love or yet eſteem.

141 And though I be nothing ſet by
as one of baſe degree:
Yet do I not thy laws forget
nor ſhrink away from thee.
142 Thy righteouſneſs, Lord, is moſt juſt,
for ever to endure,
Alſo thy law is truth it ſelf,
moſt conſtant and moſt pure.

143 Troubles

143 Trouble and grief have seiz'd on me
and brought me wondrous low,
Yet do I still of thy precepts
delight to hear and know.
144 The righteousness of thy judgments
doth last for evermore:
Then teach them me, for even in them
my life lies up in store.

KOPH. The Nineteenth Part.

145 With fervent heart I call'd and cri'd,
now answer me, O Lord,
That thy commandments to observe
I may fully accord.
146 To thee, my God, I make my suit
with most humble request:
Save me therefore, and I will keep
thy precepts and thy hests.

147 To thee I cry even in the morn
before the day was light:
Because that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night,
and ere they call I wake:
That by debiling on thy word
I might some comfort take.

149 Incline thine ears to hear my voice
and pity on me take:
As thou was wont to judge me Lord,
lest life should me forsake.
150 My foes draw near, and do procure
my death maliciously,
Which from thy law are far gone back,
and stray'd from it lewdly.

151 Therefore, O Lord, approach thou neer
for need doth so require:
For all thy precepts true they are,
then help I thee desire.
152 But thy commandments have I learn'd,
not now, but long ago:
That they remain for evermore,
thou hast them grounded so.

RESH. The Twentieth Part.

153 My trouble and affliction
consider and behold:
Deliver me, for of thy law
I ever take fast hold:

154 Defend my good and righteous cause
with speed some succour send:
From death as thou hast promised,
Lord, keep me and defend.

155 As for the wicked far they are
from having health and grace:
Whereby they might thy statutes know
they enter not the trace.
156 Great are thy mercies, Lord, I grant,
what tongue can them attain?
And as thou hast me judg'd ere now
so let me life obtain.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy laws I never shrunk,
nor went awry therefore.
158 And truth it is for grief I die
when I these traitours see:
Because they keep no whit thy word,
nor yet seek to know thee.

159 Behold, for I do love thy laws
with heart most glad and fain:
As thou art good and gracious, Lord,
restore my life again.
160 What thy word doth decree must be,
and so it hath been ever:
Thy righteous judgments are also
most true, and decay never.

SCHIN. The one and twentieth Part.

161 Princes have sought by cruelty
causeless to make me crouch:
But all in vain; for of thy word
the fear did my heart touch.
192 And certainly even of thy word
I was more merry and glad,
Than he that of rich spoils and prey
great store and plenty had.

163 As for all lies and falsities,
I hate most and detest:
For why? thy holy law do I
above all things love best.
164 Seven times a day I praise the Lord,
singing with heart and voice.
Thy righteous acts and wonderful
so cause me to rejoice.

165 Great peace and rest shall all such have
as do thy statutes love:
No danger shall their quiet state
empare or once remove.

166 My

166 My only health and comfort, Lord,
I look for at thy hand:
And therefore have I done those things
which thou didst me command.

167 Thy laws have been mine exercise
which my soul most desir'd
So much to them my love was bent
that nought else I requir'd.
168 Thy statutes and commandements
I kept (thou know'st) aright:
For all the things that I have done
are present in thy sight.

TAU. The two and twentieth Part

169 O Lord, let my complaint and cry
before thy face appear:
And as thou hast me promise made,
so teach me thee to fear.
170 Mine humble supplication
toward thee let find access:
And grant me, Lord, deliverance,
for so is thy promise.

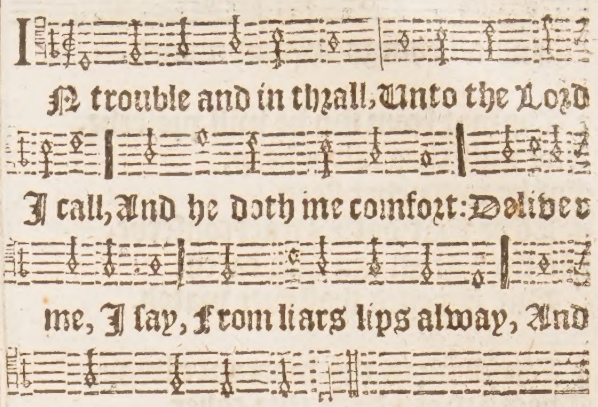
171 Then shall my lips thy praises speak
after most ample sort:
when thou thy statutes hast me taught,
wherein stands my comfort.
172 My tongue shall sing and preach thy word
and on this wise say shall,
Gods famous acts and noble laws
are just and perfect all.

173 Stretch out thy hand I thee beseech
and speedily me save:
For thy commandements to observe
chosen, O Lord, I have.
174 Of thee alone, Lord, I crave health,
for other I know none:
And in thy law and nothing else
I do delight alone.

175 Grant me therefore long dayes to live
thy name to magnifie:
And of thy judgments merciful
let me the favour try.
176 For I was lost and went astray
much like a wandring sheep:
O seek me, for I have not fail'd
thy commandments to keep.

Ad Dominum. Psal. cxx. T. S.

David banished among the barbarous Arabians, through false reports of envious flatterers, lamenteth his long abode among such infidels given to all kind of wickedness and contention.



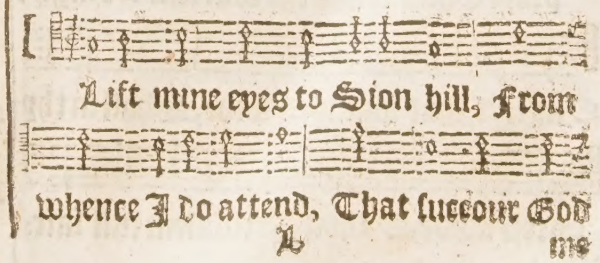
3 What vantage, or what thing,
Gett'st thou thus for to sting,
Thou false and flattering liar?
4 Thy tongue doth hurt I ween,
No less than arrows keen,
Or hot consuming fire.

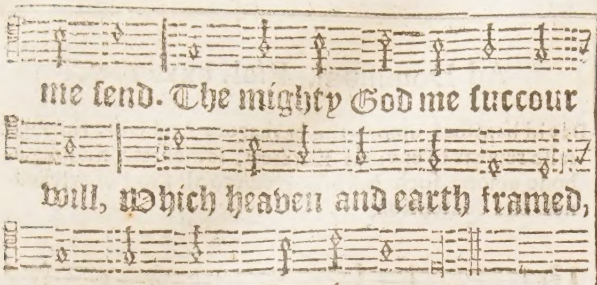
5 Alas! too long I slack
within these tents so black,
Which Kedars are by name,
By whom the flock elect
And all of Isaacs sect
Are put to open shame.

6 With them that peace did hate
I came a peace to make
And set a quiet life:
7 But when my tale was told,
Causeless I was controll'd
By them that would have strife.

Levavi oculos. Psal. cxxi. W. W.

The Prophet sheweth by his own example, that the faithful ought to look for all their succour of God alone, who will govern and give good success to all their godly enterprizes.





me ſend. The mighty God me ſuccour

will, Which heaven and earth framed,

And all things therein named.

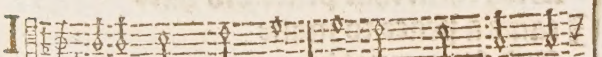
3 Thy foot from ſlip he will preſerve,
And will thee ſafely keep,
For he will never ſleep.
4 Lo he that doth Iſrael conſerve,
No ſleep at all can him catch,
But his eyes ſhall ever watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee cover
As at thy right hand ever:
6 The ſun ſhall not thee parch by day,
Nor the moon not half ſo bright
Shall with cold thee hurt by night.

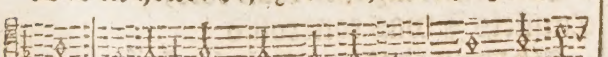
7 The Lord will keep thee from diſtreſs,
And will thy life ſure ſave:
8 And thou ſhalt alſo have
In all thy buſineſs good ſucceſs,
Wherever thou goeſt in or out,
God will thy things bring about.

Lætatus ſum. Pſal. cxxii. *W.K.*

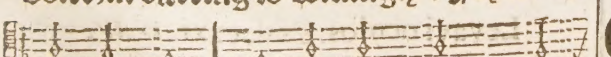
David rejoyceth that God accompliſhed his promiſe, and placed his ark in Sion, giving thanks, and praying for the proſperity of the Church.



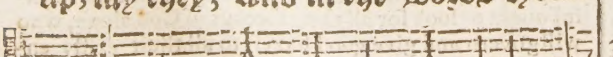
I Did in heart rejoyce to hear the peoples



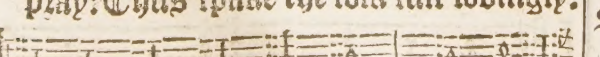
voice, in offering ſo willingly: For let us



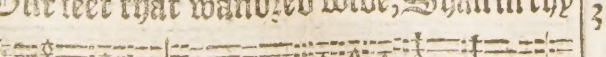
up, ſay they, And in the Lords Houſe



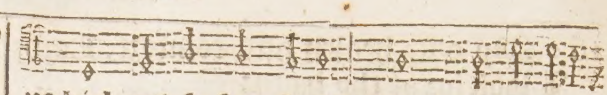
pray: Thus ſpake the folk full lovingly.



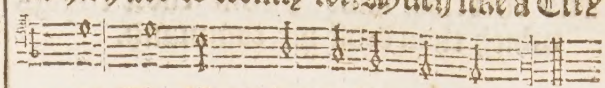
Our feet that wandred wide, Shall in thy



gates abide, O thou Jeruſalem full fair,



Which art ſo ſeemly ſet, Much like a City



neat, The like whereof is not elſwhere.

4 The Tribes with one accord,
The Tribes of God the Lord,
Are thither bent their way to take:
So God before did tell,
That their his Iſrael
Their prayers ſhould together make.

5 For there are thrones erect,
And that for this reſpect,
To ſet forth juſtice orderly:
Which thrones right to maintain
To Davids houſe pertain,
His folk to judge accordingly.

6 To pray let us not ceaſe
For Jeruſalems peace;
Thy friends God proſper mightily:
7 Peace be thy walls about,
And proſper thee throughout
Thy palaces continually.

8 I wiſh thy proſperous ſtate
For my poor brethrens ſake,
That comfort have by means of thee:
9 Gods houſe doth me allure
Thy wealth for to procure,
So much always as lies in me.

Ad te levavi. Pſal. cxxiii. *T.S.*

A Prayer of the faithful, which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 6. Pſalm.

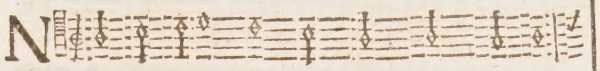
O Lord, that heaven doſt poſſeſs,
I lift my eyes to thee:
2 Even as the ſervant lifteth his,
his Maſters hands to ſee,
As handmaids watch their miſtreſs hand,
ſome grace for to atchieve:
So we behold the Lord our God,
till he do us forgive.

3 Lord, grant us thy compaſſion,
and mercy in thy ſight:
For we are fill'd and overcome
with hatred and deſpight.

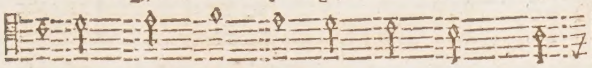
4 Our minds be stuft with great rebuke
the rich and worldly wise
Do make of us their mocking stocks,
the proud doth us despise.

Nisi quia Dom. Psal. cxxiv. *W. W.*

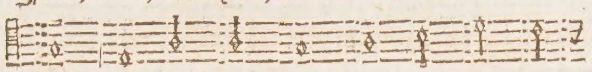
The faithful delivered out of great danger, acknowledge, not to have escaped by their own power, but through the favour of God.



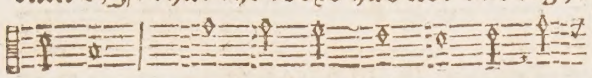
Now Israel may say, and that truly,



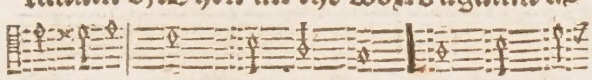
If that the Lord had not our cause main-



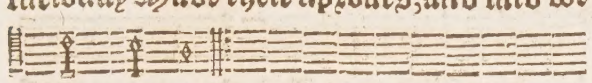
tain'd; If that the Lord had not our right



sustain'd, When all the world against us



furiously Made their uproars, and said we



should all die:

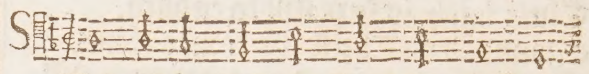
3 Now long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
4 And as the floods
with mighty force do fall:
So had they now
our lives even brought to thrall.

5 The raging streams,
most proud in roaring noise,
Had long ago
overwhelm'd us in the deep:
6 But lov'd be God
which doth us safely keep
From bloody teeth,
and their most cruel voice,
Which as a prey,
to eat us would rejoice.

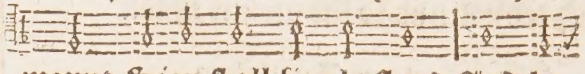
7 Even as a bird
out of the fowlers grin
Escapes away,
right so it fares with us:
Broke are their nets,
and we have scaped thus.
8 God that made heav'n
and earth, is our help then:
His name hath sav'd
us from these wicked men.

Qui confidunt. Psal. cxxv. *W. K.*

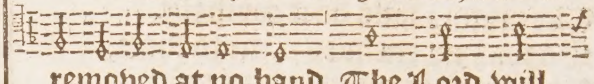
He describeth the assurance of the faithful in their afflictions, and desireth their health, and the destruction of the wicked.



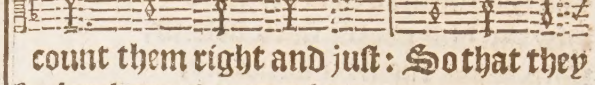
Such as in God the Lord do trust, As



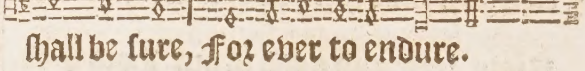
mount Sion shall firmly stand, And be



removed at no hand. The Lord will



count them right and just: So that they



shall be sure, For ever to endure.

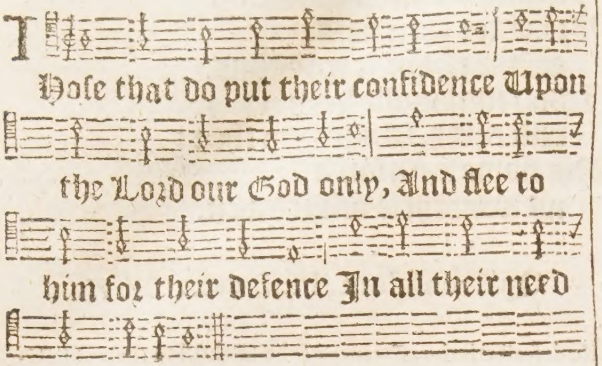
2 As mighty mountains huge & great
Jerusalem about do close:
So will the Lord do unto those
Who on his godly will do wait:
Such are to him so dear,
They never need to fear.

3 For though the righteous try doth he
By making wicked men his rod,
Lest they through grief forsake their God,
It shall not as their lot still be.
4 Give, Lord, to us thy light,
Whose hearts are true and right.

5 But as for such as turn aside
By crooked ways which they out-sought,
The Lord will surely bring to nought;
With workers vile they shall abide:
But peace with Israel
For evermore shall dwell.

Another of the same, by *R. W.*

Sing this as the ten Commandements.



Those that do put their confidence Upon
the Lord our God only, And flee to
him for their defence In all their need
and miserie.

Their faith is sure still to endure,
Grounded on Christ the corner-stone,
Mov'd with none ill, but standeth still
Stedfast like to the mount Sion.

And as about Jerusalem
The mighty hills do it compass,
So that no enemies come to them,
To hurt that town in any case:
So God indeed in every need
His faithful people doth defend,
Standing them by assuredly,
From this time forth world without end.

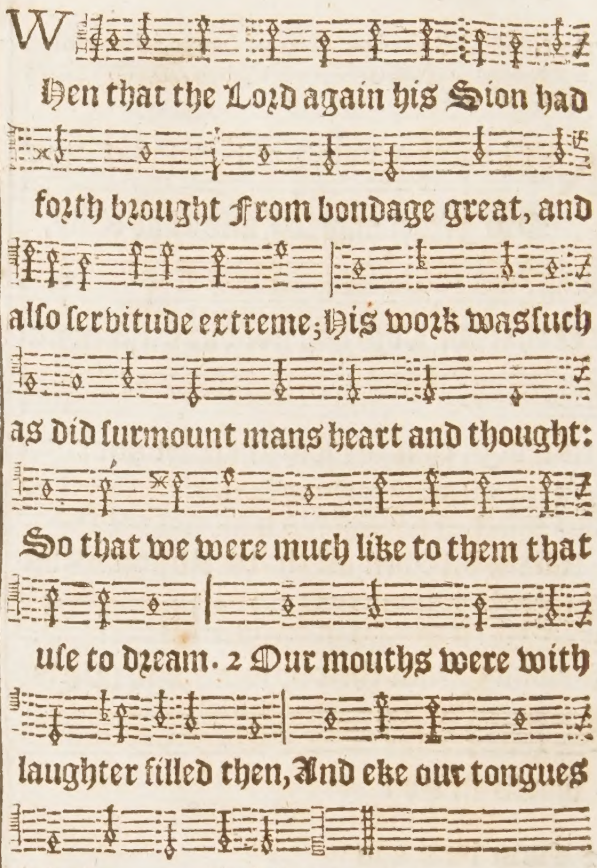
Right wise and good is our Lord God,
And will not suffer certainly,
The sinners and ungodlies rod
To tarry upon his family:
Lest they also from God should go,
Falling to sin and wickedness.
O Lord defend world without end,
Thy Christian flock through thy goodnes.

O Lord, do good to Christians all
That stedfast in thy word abide.
Such as willingly from God fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad,
With hypocrites thrown down to Hell,
God will them send pains without end:
But, Lord, grant peace to Israel.

Glory to God the Father of might,
And to the Son our Saviour,
And to the Holy Ghost, whose light
Shine in our hearts, and us succour:
That the right way from day to day
We may walk, and him glorifie:
With hearts desire all that are here
Worship the Lord, and say, Amen.

In convertendo. Psal. cxxvi. *W. W.*

This Psalm was made after the return of the people from Babylon, & sheweth that the means of their deliverance was wonderful after the seventy years of captivity, foretold of by Jeremy, chap. 25. 12. and 29. 10.



When that the Lord again his Sion had
forth brought From bondage great, and
also servitude extreme; His work was such
as did surmount mans heart and thought:
So that we were much like to them that
use to dream. 2 Our mouths were with
laughter filled then, And eke our tongues
did shew us joyful men.

The Heathen folk
were forced then this to confess,
How that the Lord
for them also great things had done.
3 But much more we,
and therefore can confess no less:
Wherefore to joy,
we have good cause as we begun.
4 O Lord, go forth,
thou canst our bondage end:
As to Deserts
the flowing Rivers send.

5 Full true it is,
that they which sow in tears indeed,
A time will come,
when they shall reap in mirth and joy.
6 They went and wept
in bearing of their precious seed:
For that their foes
full often times did them annoy:

But

But their return
with joy they shall sure see,
Their sheaves home bring,
and not empared be.

Nisi Dom. Psal. cxxvii. *W.W.*

It is not mans wit, power or labour, but the free goodness of God that giveth riches, preserveth Towns and Countries, granteth nourishment, and children.

Sing this as the 112. Psalms Tune.

EXcept the Lord the house doth make,
And thereunto doth set his hand:
What men do build it cannot stand.
Likewise in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their safegard.

2 Though ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with brown bread,
Yet were your labour lost and worn:
But they whom God doth love and keep,
Receive all things with quiet sleep.

3 Therefore mark well whensoever ye see
That men have heirs t' enjoy their Land,
It is the gift of Gods own hand:
For God himself doth multiply
Of his great liberality,
The blessing of posterity.

4 And when the children come to age,
They grow in strength and activeness,
In person and in comeliness:
So that a shaft shot with courage
Of one that hath a most strong arm,
Flies not so swift, nor doth like harm.

5 Oh well is he that hath his quiver
Furnish'd with such artillery:
For when in peril he shall be,
Such one shall never shake nor shiver,
When that he pleads before the judge,
Against his foes that bear him grudge.

Beati omnes Psal. cxxviii. *T. S.*

Herein he describeth the prosperous estate of Persons married in the fear of God; and the promises of Gods blessings to all them that live in this honourable estate according to Gods Commandments.

Sing this as the 23. Psalm.

BLessed art thou that fearest God,
and walkest in his way:
2 For of thy labour thou shalt eat,
happy art thou, I say.
3 Like fruitful vines on thy house-side,
so doth thy wife spring out:
Thy children stand like olive-plants
thy table round about.

4 Thus art thou blest that fearest God,
and he shall let thee see
The promised Jerusalem
and her felicity.
6 Thou shalt thy childrens children see,
to thy great joyes increase:
And likewise grace on Israel,
prosperity and peace.

Sæpe expugnaverunt. Psal. cxxix. *N.*

He admonisheth the Church to rejoyce, though afflicted in all ages: for God will deliver it, and suddenly destroy the enemies thereof.

Sing this as the 27. Psalm.

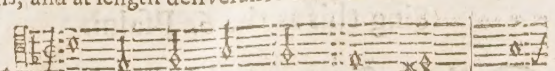
OFt they (now Israel may say)
me from my youth assail'd:
2 Oft they assail'd me from my youth,
yet never they prevail'd.
3 Upon my back the plowers plowd
and furrows long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at last.

5 They that hate me shall be asham'd,
and turned back also:
6 And made as grass upon the house,
which withereth ere it grow:
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap, that goeth
to glean upon the land.

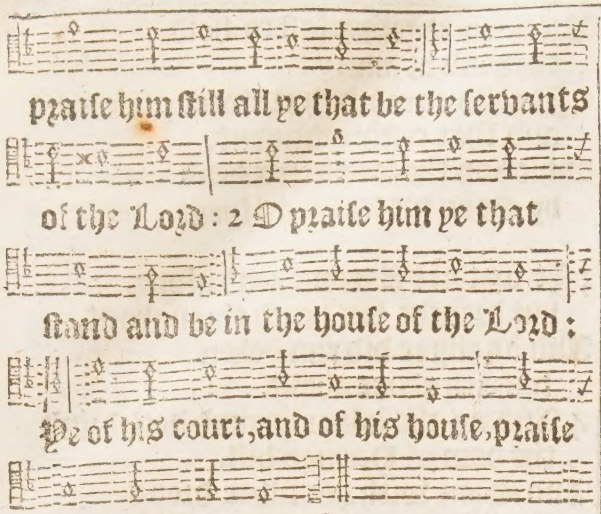
8 Nor passers by pray God on them
to let his blessing fall:
Nor say, We bless you in the name
of God the Lord at all.

De profundis. Psal. cxxx. *W.W.*

An effectual prayer to obtain mercy and forgiveness of his sins, and at length deliverance from all evils.



LOrd, to thee I make my mone, when



praise him still all ye that be the servants of the Lord: 2 O praise him ye that stand and be in the house of the Lord: Ye of his court, and of his house, praise him with one accord.

3 Praise ye the Lord, for he is good,
sing praises to his name:
It is a comely and good thing
always to do the same.
4 For why? the Lord hath chose Jacob
his very own ye see:
So hath he chosen Israel
his treasure for to be.

5 For this I know, and am right sure,
the Lord is very great:
He is indeed above all gods
most easy to intreat.
6 For whatsoever pleased him,
all that full well he wrought:
In heaven, in earth, and in the sea,
which he hath made of nought.

7 He lifts up clouds even from the earth,
he makes lightnings and rain,
He bringeth forth the winds also,
he made nothing in vain.
8 He smote the first-born of each thing
in Egypt that took rest:
He spared there no living thing,
the man nor yet the beast.

9 He hath in thee shew'd wonders great,
O Egypt void of vaunts,
On Pharaoh thy cursed King,
and his severe servants.
10 He smote then many Nations,
and did great acts and things:
He slew the great and mightiest,
and chiefest of their Kings.

11 Sehon king of the Amorites,
and Og king of Basan:
He slew also the kingdoms all
that were of Canaan:
12 And gave their land to Israel,
an heritage we see,
To Israel his own people,
an heritage to be.

The Second Part.

13 Thy name, O Lord, shall still endure,
and thy memorial
Throughout all generations
that are or ever shall.
14 The Lord will surely now avenge
his people all indeed:
And to his servants he will shew
favour in time of need.

15 The idols of the heathen are made
in all the coasts and lands;
Of silver and of gold they be,
the work even of mens hands. (speak,
16 They have their mouths, and cannot
and eyes that have no sight:
17 They have eke ears, and hear nothing,
their mouths be breathless quite.

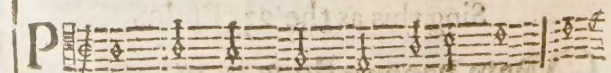
18 Wherefore all they are like to them
that so do set them forth:
And likewise those that trust in them,
or think they be ought worth.
19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Levi's house,
praise ye likewise the Lord:
And ye that stand in awe of him,
praise him with one accord.
21 And out of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Jerusalem:
praise him with one accord.

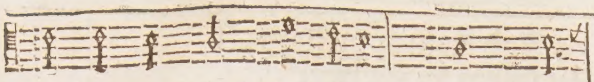
Confitemini Dom. Psal. cxxxvi. *N.*

A most earnest exhortation to give thanks unto God for the creation and governance of all things.

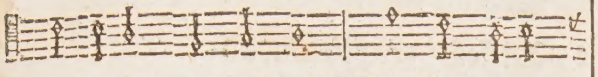
The 100 Psal. Tune.



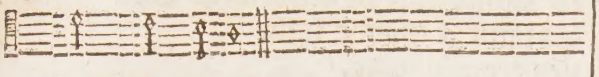
Raise ye the Lord, for he is good, for his



his mercy dure's for ever. 2 Give praiſe



unto the God of gods, for his mercy



dure's for ever.

3 Give praiſe unto the Lord of lord,
for his mercy dure's for ever.
4 Which only doth great wondrous (works,
for his mercy dure's for ever.

5 Which by his wiſdom made the heavens,
for his mercy dure's for ever.
6 Which on the waters ſtrecht the earth,
for his mercy dure's for ever.
7 Which made great lights to ſhine abroad,
for his mercy dure's for ever.
8 As ſun to rule the lightſom day,
For his mercy, &c.

9 The moon and ſtars to guide the night,
for his mercy, &c.
10 Which ſmote Egypt with their firſt- (born,
for his mercy, &c.
11 And Iſrael brought out from thence,
for his mercy, &c.
12 With mighty hand and ſtretched arm,
for his mercy, &c.

13 Which cut the Red ſea in two parts,
for his mercy, &c.
14 And Iſrael made paſs therethrough,
for his mercy, &c.
15 And drowned Pharaoh and his hoſt,
for his mercy, &c.
16 Through wilderneſs his people led,
for his mercy, &c.

17 He which did ſmite great noble kings,
for his mercy, &c.
18 And which hath ſlain the mighty kings,
for his mercy, &c.
19 As Sehon king of Amorites,
for his mercy, &c.
20 And Og the king of Baſan land,
for his mercy, &c.

21 And gave their land for heritage,
for his mercy, &c.
22 Even to his ſervant Iſrael,
for his mercy, &c.
23 Remembring us in baſe eſtate,
for his mercy &c.
24 And from oppreſſors reſcued us,
for his mercy, &c.

25 Which giveth food unto all fleſh,
for his mercy, &c.
26 Praiſe ye the Lord of heaven above,
for his mercy dure's for ever.
27 Give thanks unto the Lord of lords,
for his mercy dure's for ever.

Another of the ſame by T. C.

Sing this as the 148. Pſalm.

O Laud the Lord benign,
Whoſe mercies laſt for ay:
2 Give thanks and praiſes ſing
To God of gods, I ſay.
For certainly
His mercies dure
Both firm and ſure
Eternally.

3 The Lord of lords praiſe ye,
Whoſe mercies ay do dure:
4 Great wonders only he
Doth work by his great power.
For certainly, &c.

5 Which God omnipotent
By his great wiſdom high
The heavenly firmament
Did frame as we may ſee.
For certainly, &c.

6 Yea, he the heavy charge
Of all the earth did ſtretch:
And on the waters large
The ſame he did out-reach.
For certainly, &c.

7 Great lights he made to be;
For why? his love is ay:
8 Such as the ſun we ſee,
To rule the lightſom day.
For certainly, &c.

9 And eke the Moon ſo clear
Which ſhineth in our light,

And

And ſtars that do appear,
To guide the darkſom night.
For certainly, &c.

10 With grievous plagues and ſore,
All Egypt ſmote he than:
The firſt-born leſs and more
He ſlew of beaſt and man.
For certainly, &c.

11 And from amidſt their land
His Iſrael forth brought:
12 Which he with mighty hand
And ſtretched arm hath wrought.
For certainly, &c.

13 The ſea he cut in two,
Which ſtood up like a wall:
14 And made through it to go
His choſen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharaoh,
With his huge hoſt of men,
And chariots eke alſo.
For certainly, &c.

16 Who led through wilderneſs
His people ſafe and ſound:
17 And for his love endleſs
Great Kings he brought to ground.
For certainly, &c.

18 And ſlew with puiſſant hand
Kings mighty and of fame:
19 As of Amorites land
Sehon the King by name.
For certainly, &c.

20 And Og (the giant large)
Of Baſan King alſo:
21 Whoſe land for herit age
He gave his people tho.
For certainly, &c.

22 Even unto Iſrael
His ſervant dear, I ſay,
He gave the ſame to dwell,
And there abide for ay.
For certainly, &c.

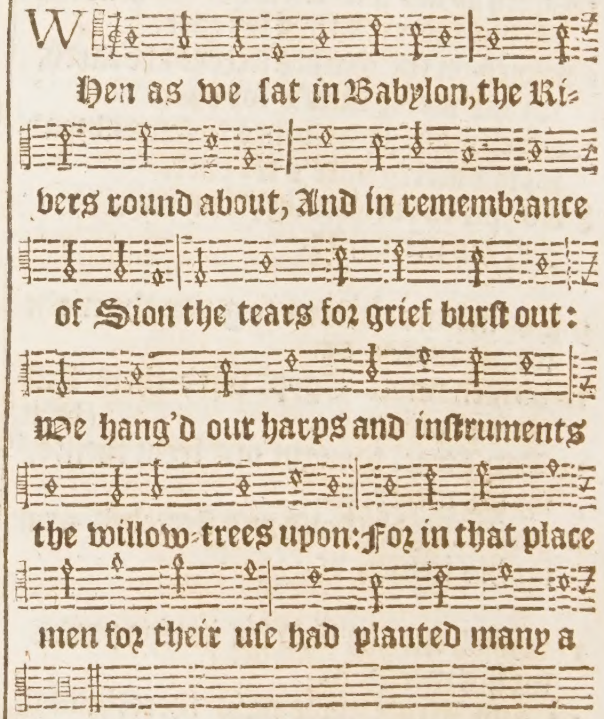
23 To minde he did us call
In our moſt baſe degree:
24 And from oppreſſors all
In ſafety ſet us free.
For certainly, &c.

25 All fleſh in earth abroad
With food he did fulfil:
26 Wherefore of heaven the God
To laud be it your will.
For certainly, &c.

Super flumina. Pſal. cxxxvii. *W. W.*

The Iſraelites in their captivity, hearing the Chaldean reproach and blaſpheme God and his Religion, deſire God to puniſh the Edomites, who provoked the Babylonians againſt them, and propheſie the deſtruction of Babylon.

Or as the 119. Pſalm Tune.



3 Then they to whom we priſoners were,
  ſaid to us tauntingly,
Now let us hear your Hebrew ſongs,
  and pleaſant melody.
4 Alas! ſaid we, who can once frame
  his ſorrowful heart to ſing
The praiſes of our loving God,
  thus under a ſtrange King?

5 But yet if I Jeruſalem
  out of my heart let ſlide:
Then let my fingers quite forget
  the warbling harp to guide.
6 And let my tongue within my mouth
  be ty'd for ever faſt,

If

If that I joy before I ſee
thy full deliverance paſt.

7 Therefore, O Lord, remember now
the curſed noiſe and cry,
That Edoms Sons againſt us made,
when they rais'd our City.
Remember, Lord, their cruel words,
when as with one accord
They cry'd, on, ſack, and raſe their walls,
in deſpite of their Lord.

8 Even ſo ſhalt thou, O Babylon,
at length to duſt be brought:
And happy ſhall that man be call'd,
that our revenge hath wrought.
9 Yea, bleſſed ſhall that man be call'd,
that takes thy children young,
To daſh their bones againſt hard ſtones,
that lie the ſtreets among.

Confitebor tibi. Pſal. cxxxviii. N.

David praiſeth the goodneſs of God towards him, for which even forrein Princes ſhall praiſe the Lord together with him: and he is aſſured to have like comfort of God hereafter, as heretofore.

Sing this as the 5. Pſalm.

THee will I praiſe with my whole heart,
my Lord, my God, alwaies:
Even in the preſence of the gods
I will advance thy praiſe.
2 Towards thy holy temple I
will look and worſhip thee:
And praiſed in my thankful mouth
thy holy name ſhall be.

Even for thy loving kindneſs ſake,
and for thy truth withal:
For thou thy name haſt by thy word
advanced over all.
3 When I did call, thou heardeſt me,
and thou haſt made alſo
The power of increaſed ſtrength
within my ſoul to grow.

4 Yea, all the Kings on earth, they ſhall
give praiſe to thee, O Lord:
For they of thy moſt holy mouth,
have heard the mighty word.
5 They of the waies of God the Lord
in ſinging ſhall entreat:
Becauſe the glory of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly ſpirite:
But he (contemning) knows afar
the proud and lofty wight.
7 Although in midſt of troubles I
do walk, yet ſhall I ſtand.
Renewed by thee: O my Lord,
thou wilt ſtretch out thy hand

Upon the wrath of all my foes,
and ſaved ſhall I be
By thy right hand: the Lord God will
perform his work to me.
8 Thy mercy, Lord, endures for ay,
Lord, do me not forſake:
Forſake me not that am the work
which thine own hand did make.

Domine, probaſti. Pſal. cxxxix. N.

David to cleanſe his heart from all hypocriſie, ſheweth that nothing is ſo ſecret which God ſeeth not. After declaring his zeal and fear of God, he proteſteth to be an enemy to all them that contemn God.

Sing this as the 6. Pſalm.

O Lord, thou haſt me tri'd and known;
my ſitting thou doſt know,
2 And riſing eke, my thoughts afar
thou underſtand'ſt alſo.
3 My paths, yea, and my lying down
thou compaſſeſt alwaies:
And by familiar cuſtom art
acquainted with my waies.

4 No word is in my tongue, O Lord,
but known it is to thee:
5 Thou me behind hold'ſt and before,
thou lay'ſt thy hand on me.
6 Too wonderful above my reach,
Lord, is thy cunning skill:
It is ſo high that I the ſame
cannot attain until.

7 From ſight of thy all-ſeeing Spirit,
Lord, whither ſhall I go?
Or whither ſhall I flee away
thy preſence to ſcape fro?
8 To heaven if I mount aloft,
lo, thou art preſent there:
In hell if I lie down below,
even there thou doſt appear.

9 Yea,

9 Yea, let me take the morning wings
and let me go and bide
Even there where are the farthest parts,
where flowing ſea doth ſlide:
10 Yea, even thither alſo ſhall
thy reaching hand me guide;
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea, if I ſay the darkneſs ſhall
yet ſhroud me from thy ſight:
Lo, even alſo the darkeſt night
about me ſhall be light.
12 Yea, darkneſs hideth not from thee,
but night doth ſhine as day:
To thee the darkneſs and the light
are both alike alway.

The ſecond Part.

13 For thou poſſeſſed haſt my reins,
and thou haſt covered me,
When I within my Mothers womb
incloſed was by thee.
14 Thee will I praiſe, made fearfully
and wondrouſly I am:
Thy works are marvellous, right well
my ſoul doth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place
I have been made, and in the earth
beneath I ſhaped was.
16 When I was formleſs, then thine eye
ſaw me: for in thy book
Were written all, nought was before
that after faſhion took.

17 The thoughts therefore of thee, O God,
how dear are they to me!
And of them all how paſſing great
the endleſs number be!
18 If I ſhould count them, lo, their ſum
more than the ſand I ſee:
And whenſoever I awake,
yet am I ſtill with thee.

19 The wicked and the bloody men
O that thou wouldeſt ſlay!
Even thoſe, O God, to whom, Depart,
depart from me, I ſay,
20 Even thoſe of thee, O Lord, my God,
that ſpeak full wickedly:
Thoſe that are lifted up in vain,
being enemies to thee.

21 Hate I not them that hate thee, Lord,
and that in earneſt wiſe?
Contend I not againſt them all,
againſt thee that ariſe?
22 I hate them with unfeigned hate,
even as my utter foes.
23 Try me, O God, and know my heart,
my thoughts prove and diſcloſe.

24 Conſider, Lord, if wickedneſs
in me there any be:
And in thy way, O God, my guide,
for ever lead thou me.

Eripe me. Pſal. cxl. N.

David prayeth unto the Lord, againſt the cruelty, falſhood, and injuries of his enemies, aſſuring himſelf of his ſuccour. Wherefore he provoketh the juſt to praiſe the Lord, and to aſſure themſelves of his tuition.

Sing this as the 6. Pſalm

LOrd, ſave me from the evil man,
and from the cruel wight:
2 And from all thoſe which evil do
imagine in their ſpite.
Which make on me continual war,
their tongues ſo they have whet
3 Like ſerpents; underneath their lips
is adders poiſon ſet.

4 Keep me, O Lord, from wicked hands,
preſerve me to abide
Free from the cruel man, that means
to cauſe my ſteps to ſlide.
5 The proud have laid a ſnare for me,
and they have ſpread a net
With cords in my path-way, and grins
for me eke have they ſet.

6 Therefore I ſaid unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and mone.
7 O Lord my God, thou only art
the ſtrength that ſaveth me:
My head in day of battel hath
been covered ſtill by thee.

8 Let not, O Lord, the wicked have
the end of his deſire:
Perform not his ill thoughts, leſt he
with pride be ſet on fire.
9 Of them that compaſs me about,
the chiefeſt of them all,

Lord,

Lord, let the miſchief of their lips
upon themſelves befal.

10 Let coals fall on them, let him caſt
them in conſuming flame,
And in deep pits, ſo as they may
not riſe out of the ſame.
11 For no back-biter ſhall on earth
be ſet in ſtable plight:
And evil to deſtruction ſtill
ſhall hunt the cruel wight.

12 I know the Lord, th'afflicted will
revenge and judge the poor: (ſhall
13 The juſt ſhall praiſe thy name: juſt
dwell with thee evermore.

Domine, clamavi. Pſal. cxli. N.

David being grievouſly perſecuted under Saul, deſireth ſuccour and patience till God take vengeance on his enemies.

Sing this as the 6. Pſalm.

O Lord, upon thee do I call,
Lord, haſte thee unto me:
And hearken, Lord, unto my voice,
when I do cry to thee.
2 As incenſe, let my prayers be
directed in thine eyes:
And the uplifting of my hands
as evening ſacrifice.

3 My Lord, for guiding of my mouth,
ſet thou a watch before:
And alſo of my moving lips,
O Lord, keep thou the door.
4 That I ſhould wicked works commit
incline thou not my heart:
With ill men of their delicates,
Lord, let me eat no part.

5 But let the righteous ſmite me, Lord,
for that is good for me:
Let him reprove me, and the ſame
a precious oil ſhall be:
Such ſmiting ſhall not break my head;
the time ſhall ſhortly fall
When I ſhall in their miſery
make prayers for them all.

6 Then when in ſtony places down
their judges ſhall be caſt:
Then ſhall they hear my words, for then
they have a pleaſant taſte.
7 Our bones about the grabes mouth,
lo, ſcatter'd are they found:
As he that heweth wood, or he
that diggeth up the ground.

8 But, O my Lord my God, mine eyes
do look up unto thee:
In thee is all my truſt, let not
my ſoul forſaken be.
9 Which they have laid to catch me in,
Lord, keep me from the ſnare,
And from the ſubtil grins of them
that wicked workers are.

10 The wicked into their own nets
together let them fall:
While I do by thy help eſcape
the danger of them all.

Voce mea. Pſal. cxlii. N.

David neither for fear nor anger would kill Saul, but with a quiet mind prayed unto God, who preſerved him.

Sing this as the 6. Pſalm.

BEfore the Lord God with my voice
I did ſend out my cry:
And with my ſtrained voice unto
the Lord God prayed I.
2 My meditation in his ſight
to pour I did not ſpare:
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was known to thee:
In way where I did walk, a ſnare
they ſlily laid for me.
4 I look'd and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my ſoul none cared tho.

5 Then cri'd I, Lord, to thee, and ſaid,
my hope thou only art:
Thou in the land of living art
my portion and my part.
6 Heark to my cry, for I am brought
full low: deliver me
From them that do me perſecute,
for me too ſtrong they be.

7 That I may praise thy Name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall press me round about.

Domine, exaudi. Psal. cxliii. N.

An earnest prayer for remission of sins, acknowledging that the enemies did cruelly persecute him by Gods just judgments. He desireth to be restored to grace, to be governed by his holy Spirit, that he may spend the rest of his life in the true fear and service of God.

Sing this as the 5. Psalm.

LOrd, hear my prayer, hearke the plaint,
that I do make to thee:
Lord, in thy native truth, and in
thy justice answer me.
2 In judgment with thy servant, Lord,
O enter not at all;
For justified be in thy sight
not one that liveth shall.

3 The enemy hath pursu'd my soul,
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long agone.
4 Within me in perplexity
was mine accumbred spirite:
4 And in me was my troubled heart
amazed and affright.

5 Yet I record time past, in all
thy works I meditate:
Yea, in thy works I meditate,
that thy hands have create.
6 To thee, O Lord, my God, lo I,
do stretch my craving hands:
My soul desireth after thee,
as do the thirsty lands.

7 Hear me with speed, my spirit doth fail,
hide not thy face me fro:
Else shall I be like them that down
into the pit do go.
8 Let me thy loving kindness in
the morning hear and know:
For in thee is my trust, shew me
the way where I shall go.

9 For I lift up my soul to thee,
O Lord, deliver me
From all mine enemies, for I
have hidden me with thee.

10 Teach me to do thy will, for thou,
thou art my God, I say:
Let thy good spirit into the land
of mercy me convey.

11 For thy Names sake with quickning
alive do thou me make; (grace
And out of trouble bring my soul,
even for thy justice sake.
12 And for thy mercy slay my foes,
O Lord destroy them all
That do oppress my soul, for I
Thy servant am, and shall.

Benedictus Dom. Psal. cxliv. N.

David praiseth the Lord for his victories and Kingdom restored, yet calling for the destruction of the wicked: and declareth wherein the felicity of any people consisteth.

Sing this as the 27. Psalm.

BLest be the Lord my strength, that
instruct my hand to fight: (doth
The Lord that doth my fingers frame
to battle by his might.
2 He is my goodness, fort, and towre,
deliverer and shield:
In him I trust; my people he
subdues to me to yield.

3 O Lord, what thing is man, that him
thou holdest so in price?
Or son of man, that upon him
thou thinkest in such wise?
4 Man is but like to vanity,
so pass his dayes to end,
5 As fleeting shade. Bow down, O Lord,
the heavens, and descend.
(smoke,
6 The mountains touch, and they shall
cast forth thy lightning flame
And scatter them: thine arrows shoot,
consume them with the same.
7 Send down thine hand even from a-
O Lord, deliver me: (bove,
Take me from waters great, from hand
of strangers make me free:

8 Whose subtil mouth of vanity
and fondness doth entreat:
And their right hand is a right hand
of falshood and deceit.
9 A new song will I sing, O God,
and singing will I be

On

On viol and on instrument
ten-stringed unto thee.

10 Even he it is that only gives
deliverance to kings:
Unto his servant David help
from hurtful sword he brings. (shield,
11 From strangers hand me save and
whose mouth talks vanity:
And their right hand is a right hand
of guile and subtilty.

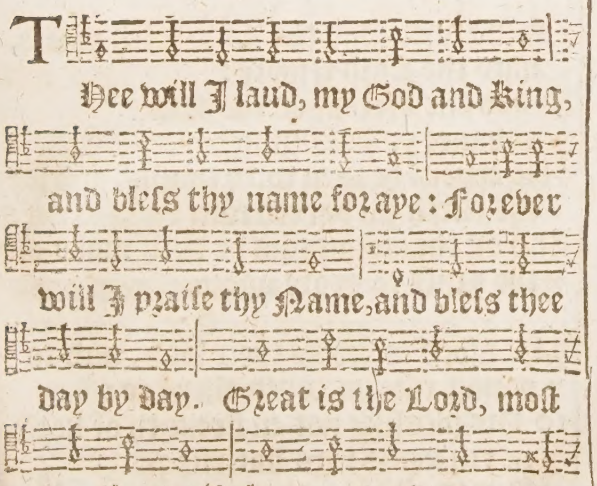
12 That our sons may be as the plants
whom growing youth doth rear:
Our daughters as carv'd corner-stones,
like to a palace fair:
13 Our garners full, and plenty may
with sundry sorts be found:
Our sheep bring thousands in our streets,
ten thousands may abound.

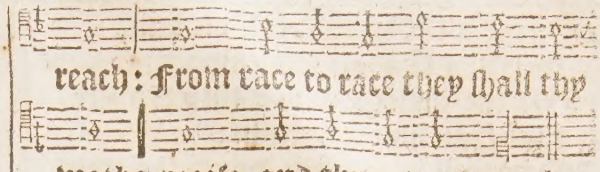
14 Our oxen be to labour strong,
that none do us invade:
There be no goings out, nor cries
within our streets be made:
15 The people blessed are that with
such blessings are so stor'd:
Yea, blessed all the people are
whose God is God the Lord.

Exaltabo te. Psal. cxlv. N.

David describeth the wonderful providence of God, in governing and preserving all the other creatures. He praiseth God for his justice, mercy, and special loving kindness towards all those that call upon him, that fear him, and love him.

Or as the 119. Psal. Tune.





5 I of thy glorious majestie
the beauty will record:
And meditate upon thy works
most wonderful, O Lord.
6 And they shall of thy power, and of
thy fearful acts declare:
And I to publish all abroad
thy greatness will not spare.

7 And they into the mention shall
break of thy goodness great:
And I aloud thy righteousness
in singing shall repeat.
8 The Lord our God is gracious,
and merciful also:
Of great abounding mercy, and
to anger he is slow.

9 Yea, good to all; and all his works
his mercy doth exceed:
10 Lo, all thy works do praise thee, Lord,
and do thy honour spread.
11 Thy saints do bless thee, and they do
thy kingdoms glory show:
12 And blaze thy power, to cause the sons
of men thy power to know;

The Second Part.

And of his mighty kingdome eke
to spread the glorious praise.
13 Thy Kingdom, Lord, a kingdom is
that doth endure alwaies:
And thy dominion through each age
endures without decay.
14 The Lord upholdeth them that fall,
their sliding he doth stay.

15 The eyes of all do wait on thee,
thou dost them all relieve:
And thou to each sufficing food
in season due dost give.
16 Thou openest thy plenteous hand,
and bounteously dost fill
All things whatsoever do live,
with gifts of thy good will.

17 The Lord is just in all his wayes,
his works are holy all.

18 Near all he is that call on him,
in truth that on him call.
19 He the desires which they require
that fear him will fulfil:
And he will hear them when they cry,
and save them all he will.

20 The Lord preserves all those, to him
that bear a loving heart:
But he them all that wicked are
will utterly subvert.
21 My thankful mouth shall gladly speak
the praises of the Lord:
All flesh to praise his holy Name
for ever shall accord.

Lauda anima. Psal. cxlvi. *J. H.*

David teacheth that none should put their trust in men, but in God alone, who is almighty, and delivereth the afflicted, nourisheth the poor, setteth prisoners at liberty, comforteth the fatherless, strangers, and widows, and is King for ever.

Sing this as the 19. Psalm.

MY soul, praise thou the Lord always,
my God I will confess:
2 While breath and life prolong my days,
my tongue no time shall cease.
3 Trust not in worldly Princes then,
though they abound in wealth:
Nor in the sons of mortal men,
in whom there is no health.

4 For why? their breath doth soon depart,
to earth anon they fall:
And then the counsels of their heart,
decay and perish all.
5 O happy is that man, I say,
whom Jacobs God doth aid,
And he whose hope doth not decay,
but on the Lord is staid;

6 Which made the earth & waters deep,
the heavens high withal:
Which doth his word and promise keep
in truth, and ever shall.
7 With right always doth he proceed
for such as suffer wrong:
The poor and hungry he doth feed,
and loose the fetters strong.

8 The Lord doth send the blind their sight
the lame to limbs restore:
The Lord, I say, doth love the right
and just man evermore.
9 He doth defend the fatherless,
and stranger sad in heart,
And quit the widow from distress,
and ill mens ways subvert.

10 Thy Lord and God eternally,
O Sion, still shall raign,
In time of all posterity
for ever to remain.

Laudate Dominum. Psal. cxlvii. *N.*

The Prophet praiseth the Bounty, Wisdom, Power, Justice, and Providence of God upon all Creatures, but especially upon his Church, which he gathered together after their dispersion, declaring his word and judgment so unto them, as he hath done to no other people.

Sing this as the 8. Psalm.

PRaise ye the Lord, for it is good
unto our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 The Lord his own Jerusalem
he buildeth up alone:
And the dispersi of Israel
doth gather into one.

3 He heals the broken in their heart,
their sores up doth he bind;
4 He counts the number of the stars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wisdom infinite.
6 The Lord relieves the meek, & throws
to ground the wicked wight.

7 Sing unto God the Lord with praise,
unto the Lord rejoyce:
And to our God upon the harp
advance your singing voyce.
8 He covers heaven with clouds, and for
the earth prepareth rain:
And on the mountains he doth make
the grass to grow again.

9 He gives to beasts their food, and to
young ravens when they cry:
10 His pleasure not in strength of horse
nor in mans legs doth lie:
11 But in all those that fear the Lord,
the Lord hath his delight,

And

And such as do attend upon
his mercies shining light.

The second Part.

12 O praise the Lord, Jerusalem,
thy God, O Sion praise:
13 For he the barrs hath forged strong,
wherewith thy gates he stayes.
14 Thy Children he hath blest in thee,
and in thy borders he
Doth settle peace, and with the flour
of wheat he filleth thee.

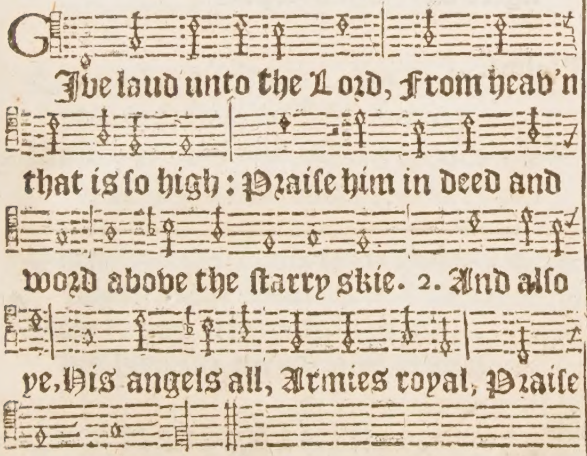
15 And his commandement upon
the earth he sendeth out:
And eke his word with speedy course
doth swiftly run about.
16 He giveth snow like wool, hoar-frost
like ashes he doth spread:
17 Like morsels casts his ice, thereof
the cold who can abide?

18 He sendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow amain.
19 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgments he
gives Israel to know.

20 With every nation hath he not
so dealt, nor have they known
His secret judgments; ye therefore
praise ye the Lord alone.

Laudate Dominum. Psal. cxlviii. *J. H.*

He provoketh all creatures to praise the Lord in Heaven, and in all places, specially for the power that he hath given to his people Israel.



3 Praise him both Moon and Sun,
which are so clear and bright:
The same of you be done,
Ye glistring starrs of light;
4 And eke no less,
Ye heavens fair,
And clouds of the air,
his laud express.

5 For at his word they were
All formed as we see:
At his voice did appear
All things in their degree:
6 which he set fast;
To them he made
A law and trade
For ay to last.

7 Extol and praise Gods name
On earth ye dragons fell:
All deeps do ye the same,
For it becomes ye well.
8 Him magnifie,
Fire, hail, ice, snow,
And storms that blow
At his decree.

9 The hills and mountains all,
And trees that fruitful are,
The cedars great and tall,
His worthy praise declare.
Beasts and cattel,
Yea, birds flying,
And worms creeping,
That on earth dwell.

11 All kings both more and less
with all thier pompous train,
Princes and all judges
That in the world remain,
Exalt his name.
12 Young men and maids,
Old men and babes,
Do ye the same.

13 For his name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.
14 For sure he shall
Exalt with bliss
The horn of his,
And help them all.

His ſaints all ſhall forth tell
His praiſe and worthineſs,
The children of Iſrael
Each one both more and leſs:
And alſo they
That with good will
His words fulfil,
And him obey.

Cantate Domino. Pſal. cxlix. N.

An exhortation to the Church, to praiſe the Lord for his victory and conqueſt that he giveth his ſaints againſt all mans power.

Sing this as the 119. Pſalm.

SIng ye unto the Lord our God
a new rejoicing ſong:
And let the praiſe of him be heard
his holy ſaints among.
2 Let Iſrael rejoyce in him
that made him of nothing:
And let the ſeed of Sion eke
be joyful in their King.

3 Let them ſound praiſe with voice of lute
unto his holy name:
And with the timbrel and the harp
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet:
And by deliverance he will raiſe
the meek to glory great.

5 With glory and with honour now
let all his ſaints rejoyce:
And now aloud upon their beds
advance their ſinging voice.
6 And in their mouths let be the acts
of God the mighty Lord;
And in their hands eke let them bear
a double-edged ſword:

7 To plague the heathen and correct
the people with their hands;
8 To bind their ſtately kings in chains,
their Lords in iron bands:
9 To execute on them the doom
that written is before:
This honour all his ſaints ſhall have,
praiſe ye the Lord therefore.

Laudate Dominum. Pſal. cl. N.

An exhortation to praiſe the Lord without ceaſing, by all manner of waies, for all his mighty and wonderful works.

Sing this as the 8. Pſalm.

YIeld unto God the mighty Lord
praiſe in his ſanctuary:
And praiſe him in the firmament,
that ſhewes his power on high.
2 Advance his name, and praiſe him in
his mighty acts alwaies:
According to his excellency
of greatneſs give him praiſe.

3 His praiſes with the princely noiſe
of ſounding trumpets blow:
Praiſe him upon the viol, and
upon the harp alſo.
4 Praiſe him with timbrel & with flute,
organs and virginals:
5 With ſounding cymbals praiſe ye him,
praiſe him with loud cymbals.

6 What ever hath the benefit
of breathing, praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The end of the Pſalms.

A ſong to be ſung before Morning Prayer. *T. B.*

Sing this as the 100. Pſalm.

PRaiſe ye the Lord, ye Gentiles all,
which hath brought you into his light:
O praiſe him all people mortal
as it is moſt worthy and right.
For he is full determined
on us to pour out his mercy;
And the Lords truth be ye aſſur'd
abideth perpetually.

Glory to God the Father,
and to Jeſus Chriſt his true Son,
With the holy Ghoſt in like manner,
now and at every ſeaſon.

A ſong to be ſung before Evening Prayer.

Sing this as the 100 Pſalm.

BEhold now give heed, ſuch as be
the Lords ſervants faithful & true:
Come praiſe the Lord every degree,
with ſuch ſongs as to him are due.

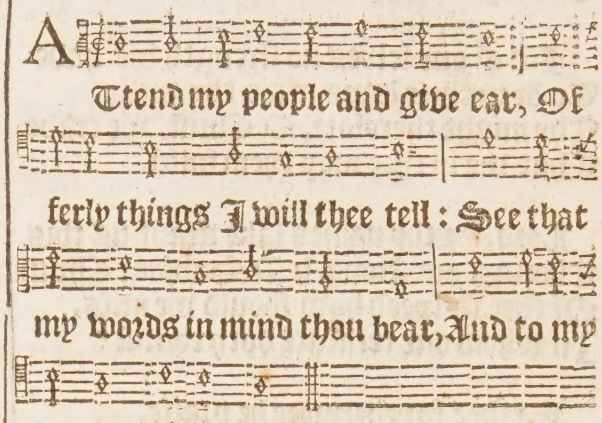
O ye that ſtand in the Lords houſe,
even in our own Gods manſion,
Praiſe ye the Lord ſo bounteous,
which worketh our ſalvation.

Lift up your hands in his holy place,
yea, and that in time of night:
Praiſe ye the Lord which gives all grace,
for he is a Lord of great might.

Then ſhall the Lord out of Sion, (power,
which made Heaven and earth by his
Give to you and your nation
his bleſſing, mercy, and favour.

Glory to God the Father,
and to Jeſus Chriſt his true Son,
With the holy Ghoſt in like manner,
now and at every ſeaſon.

The ten Commandements of God,
Exod. 20. *W. W.*



1 I am thy Soveraign Lord and God;
which have thee brought frō careful thral,
And eke reclaim'd from Pharaohs rod:
Make thee no Gods on them to call:

2 Nor faſhioned form of any thing
In heaven or earth to worſhip it:
For I thy God by revenging (ſmite.
with grievous plagues this ſin will

3 Take not in vain Gods holy name,
Abuſe it not after thy will:
For ſo thou might'ſt ſoon purchaſe blame,
And in his wrath he would thee ſpill.
(ceaſt,

4 The Lord from work the ſeventh day
And brought all things to perfect end:
So thou and thine that day take reſt,
That to Gods heſts ye may attend.

5 Unto thy parents honour give,
As Gods Commandments do intend:
That thou long daies and good maiſt live
In earth where God a place doth lend.

6 Beware

6 Beware of murder and cruel hate.
7 All filthy fornication fear.
8 See thou steal not in any rate.
9 False witness against no man bear.

10 Thy neighbours house wish not to have,
His wife, or ought that he calls mine:
His field, his ox, his ass, his slave,
Or any thing which is not thine.

A Prayer.

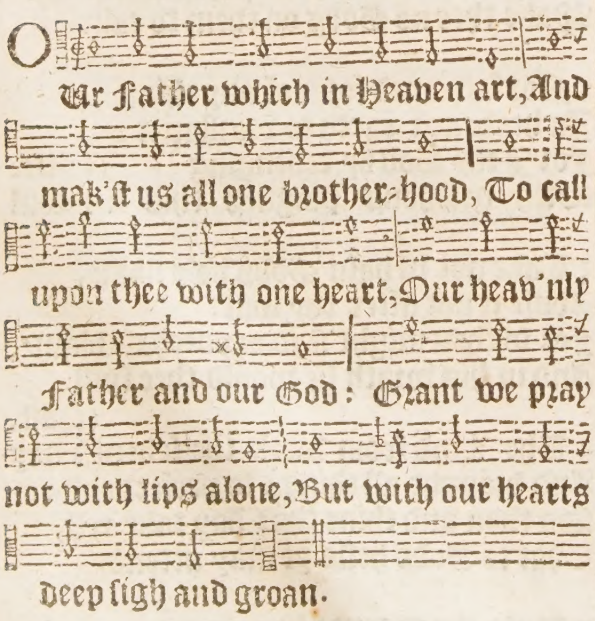
The spirit of grace grant us, O Lord,
To keep these laws our hearts restore:
And cause us all with one accord
To magnifie thy name therefore.

For of our selves no strength we have
To keep these laws after thy will:
Thy might therefore, O Christ, we crave,
That we in thee may them fulfil.

Lord, for thy names sake grant us this,
Thou art our strength, O Saviour Christ:
Of thee to speed how should we miss,
In whom our treasure doth consist?

To thee forevermore be praise,
With the father in each respect,
And with the holy Spirit always,
The comforter of thine elect.

The Lords Prayer. *D. Cox.*



deep sigh and groan.

Thy blessed name be sanctifi'd,
Thy holy word might us inflame,
In holy life for to abide
To magnifie thy holy name.
From all errors defend and keep,
The little flock of thy poor sheep.

Thy Kingdom come even at this hour,
And henceforth everlastingly:
Thine holy Ghost into us pour,
With all his gifts most plenteously.
From Satans rage and filthy band
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven, in earth also:
In trouble grant us patience,
Thee to obey in wealth and woe.
Let not flesh, blood, or any ill,
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war, and from blood-shed,
Also from sickness, dearth, and pine;
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience;
As we forgive both great and small
Which unto us have done offence.
Prepare us, Lord, for to serve thee
In perfect love and unity.

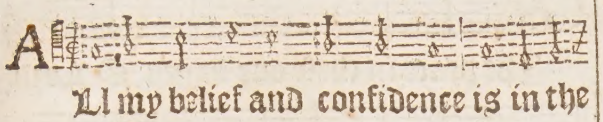
O Lord, into temptation
Lead us not, when the fiend doth rage,
To withstand his invasion
Give power and strength to every age.
Arm and make strong thy feeble host
With faith, and with the holy Ghost.

O Lord, from evil deliver us,
The daies and times are dangerous:
From everlasting death save us,
And in our last need comfort us.
A blessed end to us bequeath,
Into thy hands our souls receive.

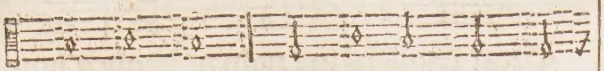
For thou, O Lord, art King of kings,
And thou hast power over all:
Thy glory shineth in all things,
In the wide world universal.
Amen, let it be done, O Lord,
That we have pray'd with one accord.

The

The twelve Articles of the Christian Faith.

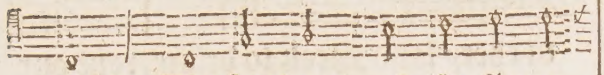


All my belief and confidence is in the

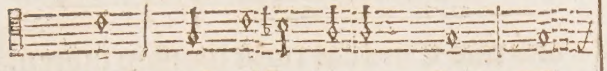


Lord of might; The Father which all

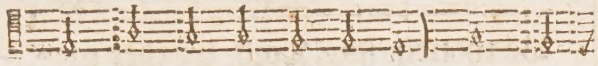
things hath made, the day and eke the



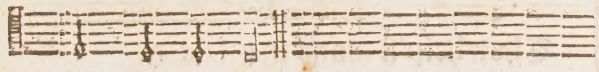
night: The heavens and the firma-



ment, and also many a star: The



earth and all that is therein, which pass



mans reason far.

And in like manner I believe,
in Christ our Lord his Son,
Coequal with the Deity,
and man in flesh and bone:
Conceived by the holy Ghost,
his word doth me assure:
And of his mother Mary born,
yet she a virgin pure.

Because mankind to Satan was
for sin in bond and thrall:
He came and offered up himself
to death, to save us all.
And suffering most grievous pain,
then Pilate being judge,
Was crucified on the Cross,
and thereat did not grudge.

And so he died in the flesh,
but quickened in the spirite:
His body then was buried,
as is our use and rite.
His soul did after this descend
into the lower parts:
A dread unto the wicked spirites,
but joy to faithful hearts.

And in the third day of his death
he rose to life again,
To th' end he might be glorifi'd,
out of all grief and pain.
Ascending to the heavens high,
to sit in glory still
On Gods right hand his Father dear,
according to his will;

Until the day of judgment come,
when he shall come again
With angels power (yet of that day
we all be uncertain)
To judge all people righteously,
whom he hath dearly bought:
The living and the dead also,
which he hath made of nought.

And in the holy Spirit of God,
my faith to satisfie,
The third person in Trinity
believe I stedfastly:
The holy and catholick Church
that Gods word doth maintain,
And holy Scripture doth allow,
which Satan doth disdain.

And also I do trust to have
by Jesus Christ his death
Release and pardon of my sins,
and that only by faith:
What time all flesh shall rise again
before the Lord of might;
And see him with their bodily eyes,
which now do give them light.

And then shall Christ our Saviour
the sheep and goat divide,
And give life everlastingly
to those whom he hath tri'd:
Within his realm celestial
in glory for to rest;
With all his holy company
of saints and angels blest;

Which serve the Lord omnipotent
obediently each hour;
To whom be all dominion
and praise for evermore.

A Prayer to the Holy Ghost, to be sung before the Sermon.

Sing

Sing this as the 119. Psalm.

COme holy Spirit the God of might,
comforter of us all:
Teach us to know thy word aright,
that we do never fall.
O holy Ghost, visit our coast,
defend us with thy shield:
Against all sin and wickedness,
Lord, help us win the field.

Lord keep our King and his Counsel,
and give them will and might
To persevere in thy Gospel,
which can put sin to flight.
O Lord, that giv'st thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein live and die.

O holy Spirit direct aright,
the preachers of thy word,
That thou by them mayst cut down sin
as it were with a sword.
Depart not from thy pastors pure,
but aid them at their need:
Which break to us the bread of life,
whereon our souls do feed.

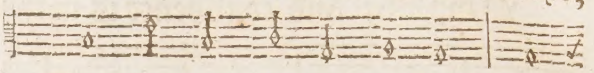
O blessed spirit of truth, keep us
in peace and unity;
Keep us from sects and errors all,
and from all papistrie.
Convert all those that are our foes,
and bring them to thy light:
That they and we may well agree,
and praise thee day and night.

O Lord, increase our faith in us,
and love so to abound;
That man and wife be void of strife,
and neighbours about us round.
In our time give thy peace, O Lord,
to nations far and nigh:
And teach them all thy holy word,
that we may sing to thee.

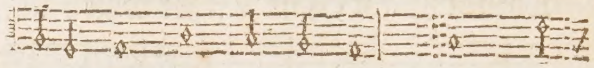
All glory to the Trinity
that is of mighties most:
The living Father and the Son,
and eke the holy Ghost:
As it hath been in all the time
that hath been heretofore:
As it is now and so shall be
henceforth for evermore.

Da pacem Domine.

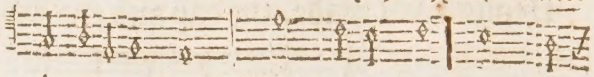
Give peace in these our dayes, O Lord,



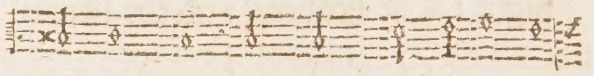
Great dangers are now at hand: Thine



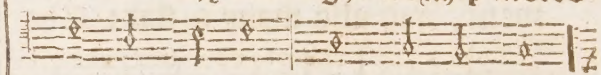
enemies with one accord, Christs name



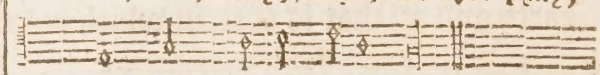
in every land Seek to deface, rout out



and race Thy true right worship indeed.



Be thou the stay, Lord, we thee pray,

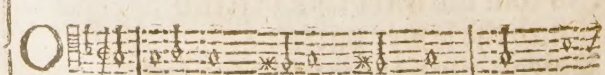


Thou help'st alone in all need.

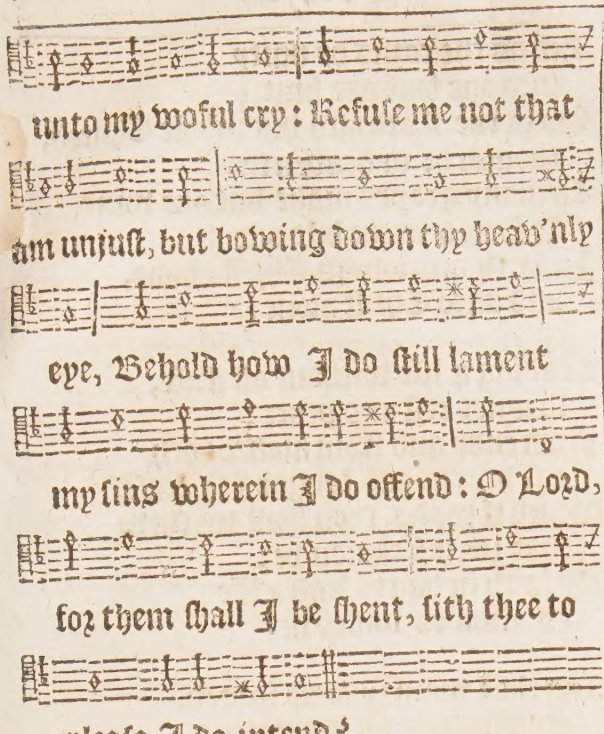
Give us that peace that we do lack
Through misbelief and ill life:
Thy word to offer thou dost not slack,
which we unkindly gain-strive.
With fire and sword
This healthful word
Some persecute and oppress:
Some with the mouth
Confess the truth
without sincere godliness.

Give peace, and us thy Spirit down send,
with grief and repentance true
Do pierce our hearts, our lives to amend
And by faith in Christ renew:
That fear and dread,
War and blood-shed,
Through thy sweet mercy and grace,
May from us slide:
Thy truth may bide
And shine in every place.

The Lamentation.



O Lord, in thee is all my trust, give ear
unto



unto my woful cry: Refuse me not that
am unjust, but bowing down thy heav'nly
eye, Behold how I do still lament
my sins wherein I do offend: O Lord,
for them shall I be shent, sith thee to
please I do intend?

No, no; not so; thy will is bent
to deal with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their just de-
To thee therefore still shall I crie, (sire.
to wash away my sinful crime:
Thy blood, O Lord, is not yet drie,
but that it may help me in time.

Haste thee, O Lord, haste thee, I say,
to pour on me thy gifts of grace,
That when this life shall slit away
in heaven with thee I may have place:
Where thou dost reign eternally
with God which once did down thee
Where Angels sing continually: (send,
to thee be praise world without end.

A Thanksgiving after the receiving of the Lords Supper.

Sing this as the 137. Psalm.

THe Lord be thanked for his gifts
and mercies evermore
That he doth shew unto his saints:
to him be laud therefore.
Our tongues cannot so praise the Lord
as he doth right deserve:
Our hearts cannot of him so think
as he doth us preserve.
His benefits they be so great
to us that be but sin,
That at our hands for recompence
there is no hope to win.
O sinful flesh, that thou shouldst have
such mercies of the Lord!
Thou dost deserve most worthily
of him to be abhorr'd.

Nought else but sin and wretchedness
doth rest within our hearts:
And stubbornly against the Lord
we daily play our parts.
The sun above in firmament
that is to us a light,
Doth shew it self more clear and pure
than we be in his sight.

The heavens above and all therein
more holy are than we:
They serve the Lord in their estate,
each one in his degree.
They do not strive for mastership
nor slack their office set:
But serve the Lord, and do his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe,
It doth observe the Formers will,
by skilful natures law.
The sea and all that is therein
doth bend when God doth beck:
The spirits beneath do tremble all,
and fear his wrathful check.

But we (alas!) for whom all these
were made them for to rule,
Do not so know or love the Lord
as doth the ape or mule.
A law he gave for us to know,
what was his holy will:
He would us good, but we would not
avoid the thing is ill.

Not one of us that seeketh out
the Lord of life to please:
Nor doth the thing that might us lead
to Christ and quiet ease.
Thus are we all his enemies,
we can it not deny:
And he again of his good will
would not that we should die.

Therefore

Therefore when remedy was none
to bring us unto life,
The Son of God our flesh he took
to end our mortal strife.
And all the Law of God the Lord
he did it full obey:
And for our sins upon the cross
his blood our debts did pay.

And that we should not yet forget
what good he to us wrought,
A sign he left our eyes to tell
that he our bodies bought.
In bread and wine here visible
unto thine eyes and taste,
His mercies great thou mayst record
if that his Spirit thou hast.

As once the corn did live and grow,
and was cut down with sith,
And threshed out with many stripes,
out from his husk to drive;
And as the mill with violence
did tear it out so small,
And made it like to earthly dust,
not sparing it at all.

And as the Oven with fire hot,
did close it up with heat,
And all this done that I have said,
that it should be our meat:
So was the Lord in his ripe age
cut down by cruel death:
His soul he gave in torments great,
and yielded up his breath.

Because that he to us might be
an everlasting bread,
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleasant time
are pressed very sore,
And plucked down when they be ripe,
and let to grow no more.

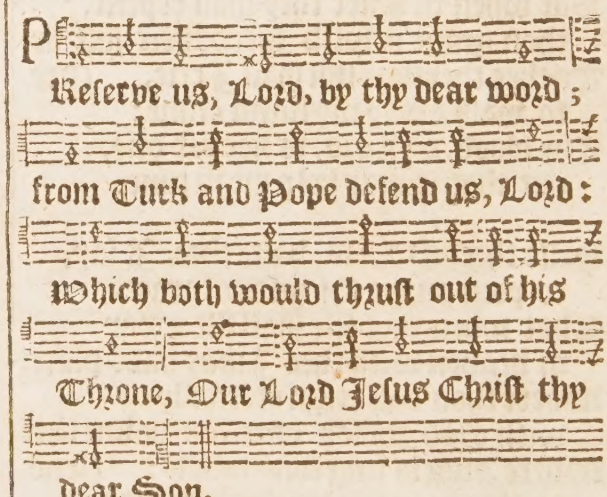
Because the juyce that in them is
as comfortable drink
We might receive and joyful be
when sorrows make us shrink:
So Christ his blood out pressed was
with nails and eke with spear:
The juyce thereof doth save all those
that rightly do him fear.

And as the corns by unity
into one loaf are knit;
So is the Lord and his whole Church,
though he in heaven sit.
As many grapes make but one wine,
so should we be but one
In faith and love in Christ above,
and unto Christ alone:

Leading a life without all strife,
in quiet rest and peace:
From envy and from malice both
our hearts and tongues to cease.
Which if we do, then shall we shew
that we his chosen be:
By faith in him to lead a life
as always willed he.

And that we may so do indeed,
God send us all his grace:
Then after death we shall be sure
with him to have a place.

R. W.



Lord Jesus Christ, shew forth thy might,
That thou art Lord of lords by right:
Thy poor afflicted flock defend,
That we may praise thee without end.

God holy Ghost our comforter,
Be our patron, help, and succour:
Give us one mind and perfect peace,
All gifts of grace in us increase.

Thou living God in persons three,
Thy name be prais'd in unity:
In all our needs to us defend,
That we may praise thee without end.

A form of Prayer to be uſed in private Houſes every Morning and Evening.

Morning Prayer.

ALmighty God and moſt Merciful Father, we do not preſent our ſelves here before thy Majeſty, truſting in our own merits or worthineſs, but in thy manifold mercies, which haſt promiſed to hear our Prayers, and grant our requeſts which we ſhall make to thee in the Name of thy beloved Son Jeſus Chriſt our Lord, who alſo hath commanded us to aſſemble our ſelves together in his Name, with full aſſurance that he will not only be amongſt us, but alſo be our Mediator and Advocate towards thy Majeſty, that we may obtain all things which ſhall ſeem expedient to thy bleſſed will, for our neceſſities. Therefore we beſeech thee, moſt Merſul Father, to turn thy loving countenance towards us, and impute not unto us our manifold ſins and offences, whereby we juſtly deſerve thy wrath and ſharp puniſhment, but rather receive us to thy mercy, for Jeſus Chriſts ſake, accepting his Death and Paſſion as a juſt recompence for all our offences, in whom thou art well pleaſed, and through whom thou canſt not be offended with us. And ſeeing that of thy great mercies we have quietly paſſed this night: grant (O Heavenly Father) that we may beſtow this day wholly in thy ſervice, ſo that all our thoughts, words and deeds may redound to the glory of thy great Name, and good example to all men, who ſeeing our good works, may glorifie thee our Heavenly Father.

And foraſmuch as of thy meer favour and love, thou haſt not only created us to thine own ſimilitude and likeneſs, but alſo haſt choſen us to be heirs with thy dear Son Jeſus Chriſt, of that immortal Kingdom which thou predaredſt for us from the beginning of the World; we beſeech thee to increaſe our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the mean time live in godly converſation and integrity of Life, knowing that Idolaters, Adulterers, Covetous men, Contentious perſons, Drunkards, Gluttons, and ſuch like, ſhall not inherit the Kingdom of God.

And beeauſe thou haſt commanded us to pray one for another, we do not only make requeſt, O Lord, for our ſelves, and for them that thou haſt already called to the true underſtanding of thy Heavenly will, but for all People and Nations of the World; who, as they know by thy wonderful works that thou art God over all, ſo may they be inſtructed by thy holy Spirit to believe in thee their only Saviour and redeemer. But foraſmuch as they cannot believe except they hear, nor cannot hear but by Preaching, and none can preach except they be ſent; therefore, O Lord, raiſe up faithful diſtributers of thy myſteries, who ſetting apart all worldly reſpects, may both in their Life and Doctrine only ſeek thy Glory. Contrarily, confound Satan and Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſenſe, that they may not by Sects, Schiſms, Hereſies and Errors, diſquiet thy little flock. And becauſe, O Lord, we be faln into the latter dayes and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his Miniſters ſeeketh by all means to quench the light of thy Goſpel; we beſeech thee to maintain thy cauſe againſt thoſe ravening Wolves, and ſtrengthen all thy ſervants whom they keep in priſon and bondage. Let not thy longſuffering be an occaſion either to increaſe their tyrannie, or to diſcourage thy children: neither yet let our ſins and wickedneſs be an hinderance to thy mercies, but with ſpeed, O Lord, conſider theſe great miſeries. For thy people Iſrael many times by their ſins provoked thine anger, and thou puniſhedſt them by thy juſt judgment: yet though their ſins Were never ſo grievous, if they once returned from their iniquity, thou receivedſty them to mercy. We therefore, moſt wretched ſinners, bewail our manifold ſins, and earneſtl repent us of our former wi and neſs, and ungodly behaviour towards th y parwhereas we cannot of our ſelves purcha s Chriſts don, yet we humbly beſeech thee for ceive us a- ſake, to ſhew thy mercy upon us, and er, theſe our gain to thy favour. Grant us dear ſſary for us and requeſts, all and other things nhy promiſe in thy whole Church, accordin hoſe name we be- Jeſus Chriſt our Lord, : as ſaying, *Our Father* ſeech thee as he hath tau *which art*, &c.

Ev g Prayer.

O Lord God, ner everlaſting, and full of pi- wledg and confeſs that we b ty, we ac t p our eyes to Heaven, muc not worthy t

leſs to preſent our ſelves before thy Majeſty, with confidence that thou wilt hear our Prayers, and grant our requeſts, if we conſider our own deſervings; for our conſciences do accuſe us, and our ſins do witneſs againſt us, and we know that thou art an upright Judge, which doſt not juſtifie the ſinners and wicked men, but puniſheſt the faults of all ſuch as tranſgreſs thy Commandments: yet, moſt Merciful Father, ſince it hath pleaſed thee to command us to call on thee in all our troubles and adverſities, promiſing even then to help us, when we feel our ſelves as it were ſwallowed up of death and deſperation; we utterly renounce all worldy confidence, and fly to thy ſoveraign bounty as our only ſtay and refuge: beſeeching thee not to call to remembrance our manifold ſins and wickedneſs, whereby we continually provoke thy wrath and indignation againſt us; neither our negligence and unkindneſs, which have neither worthily eſteemed, nor in our lives ſufficiently expreſſed the ſweet comfort of thy Goſpel revealed unto us: but rather to accept the obedience and death of thy Son Jeſus Chriſt, who by offering up his body in ſacrifice once for all, hath made a ſufficient recompence for all our ſins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit, that we may rightly weigh them, and earneſtly repent us for the ſame. And ſo much the rather, O Lord, becauſe that the reprobate and ſuch as thou haſt forſaken cannot praiſe thee; nor call upon thy name; but the repenting heart, the ſorrowful mind, the conſcience oppreſſed, hungring and thirſting for thy grace, ſhall ever ſet forth thy praiſe and glory. And albeit, we be but worms and duſt, yet thou art our Creator, and we be the works of thy hands; yea, thou art our Father, and we thy children; thou art our Shepherd, and we thy flock; thou art our Redeemer, and we thy people whom thou haſt bought: thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deſarts puniſh us, but mercifully chaſtiſe us with a fatherly affection, that all the World may know, that at what time ſoever a ſinner doth repent him of his ſins from the bottom of his heart, thou wilt put away all his wickedneſs out of thy remembrance, as thou haſt promiſed by thy holy Prophet.

Finally, inaſmuch as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordained him the day to travel in; grant, O dear Father, that we may ſo take our bodily reſt, that our ſouls may continually watch for the time that our Lord Jeſus Chriſt ſhall appear for our deliverance out of this mortal Life: and in the mean ſeaſon, that we be not overcome with any fantaſies, dreams, or other temptations, may truly ſet our minds upon thee, love thee, fear thee, and reſt in thee: furthermore, that our ſleep be not exceſſive or overmuch, after the inſatiable deſires of the fleſh, but only ſufficient to content our weak nature, that we may be the better diſpoſed to live in all godly converſation, to the glory of thy moſt holy Name, and the profit of our brethren. So be it.

A godly Prayer to be ſaid at all times.

HOnour and praiſe be given to thee, O Lord, God Almighty, moſt dear Father of Heaven, for all thy mercies and loving kindneſs ſhewed unto us, in that it hath pleaſed thy Gracious goodneſs, freely and of thine own accord, to elect and chooſe us to ſalvation before the beginning of the World; and even like continual thanks be given to thee for creating us after thine own Image, for redeeming us with the precious blood of thy dear Son, when we were utterly loſt, for ſanctifying us with thy holy Spirit in the Revelation and Knowledge of thy holy Word, for helping and ſuccouring us in all our needs and neceſſities, for ſaving us from all dangers of body and ſoul, for comforting us ſo Fatherly in all our tribulations and perſecutions, for ſparing us ſo long, and giving us ſo large a time of repentance. Theſe benefits, O moſt Merciful Father, like as we acknowledge to have received them of thy only goodneſs; even ſo we beſeech thee for thy dear Sons Jeſus Chriſts ſake, grant us alwayes thy holy Spirit, that we may continually grow in thankfulneſs towards thee, to be led in all truth, and comforted in all our adverſities. O Lord, ſtrengthen our faith, kindle it more in ferventneſs and love towards thee, and our neighbours for thy ſake. Suffer us not, moſt dear Father, to receive thy Word any more in vain: but grant us alwayes the aſſiſtance of thy grace and holy Spirit, that in heart, word, and deed, we may ſanctifie and do worſhip to thy name, help to amplifie and increaſe thy Kingdom, and whatſoever thou ſendeſt, we may be heartily well content with thy good pleaſure and will. Let us not lack the thing, O Father, without the which we cannot ſerve thee; but bleſs thou ſo all the works of our hands, that we may have ſufficient, and not be chargeable, but rather helpful to others. Be Merciful, O Lord, to our offences; and ſeeing our debt is great which thou haſt forgiven us in Jeſus Chriſt, make us to love thee, and our Neighbours ſo much the more. Be thou our Father, our Captain and Defender in all temptations, hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the ſanctifying and honour of thy holy Name, through Jeſus Chriſt our Lord and only Saviour. So be it.

Let thy mighty hand and out-ſtretched arm, O Lord, be ſtill our defence; thy mercy and loving kindneſs in Jeſus Chriſt thy dear Son, our ſalvation; thy true and holy Word, our inſtruction; thy grace and holy Spirit, our comfort and conſolation unto the end, and in the end. So be it.

O Lord, increaſe our faith.

A Confession for all estates and times.

O Eternal God and most Merciful Father, we confess and acknowledge here before thy Divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebelleth against the spirit, whereby we continually transgress thy holy Precepts and Commandments, and so purchase to our selves through thy just judgment, Death and Damnation. Notwithstanding, O Heavenly Father, forasmuch as we are displeased with our selves for the sins that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech thee, for Jesus Christ's sake to shew thy mercy upon us, to forgive us all our sins, and increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortifie our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthiness thereof, but for the merits of thy dearly beloved Son Jesus Christ our only Saviour, whom thou hast already given an oblation and offering for our sins, and for whose sake we are certainly perswaded that thou wilt deny us nothing that we shall ask in his Name, according to thy will; for thy Spirit doth assure our consciences that thou art our Merciful Father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father, with thy Son, and thee Holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a man begin his Work.

O Lord God most Merciful Father and Saviour, seeing it hath pleased thee to command us to travel, that we may relieve our need; we beseech thee of thy grace so to bless our labours, that thy blessing may extend unto us, without the which we are not able to continue; and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the Fatherly care that thou hast over us. Moreover, O Lord, we beseech thee, that thou wouldst strengthen us with thy holy Spirit, that we may faithfully travel in our estate and vocation, withont fraud or deceit; and that we may endeavour our selves to follow thy holy Ordinance, rather than to seek to satisfie our greedy affections, or desire to gain. And if it please thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that thou of thy mercy shalt give us. And knowing that all good things come of thee, grant that we may humble our selves to our neighbours, & not by any means lift up our selves above them which have not received so liberal a portion as thou of thy mercy hast given unto us. And if it please thee to try and exercise us by greater poverty and need than our flesh would desire, that thou wouldst yet, O Lord, grant us grace to know that thou wilt nourish us continually through thy bountiful liberality, that we be not so tempted, that we fall into distrust, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thy heavenly and spiritual Treasures, to the intent that we may alwaies have more ample occasion to give thee thanks, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Son our Lord and Saviour. Amen.

A Prayer for the whole estate of Christs Church.

ALmighty God and most merciful Father, we humbly submit our selves, and fall down before thy Divine Majesty, beseeching thee from the bottom of our hearts, that the seed of thy Word now sown amongst us, may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this Life choke it; but that as seed sown in good ground, it may bring forth thirty, sixty, and an hundred-fold, as thy heavenly wisdom hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee, O Heavenly Father, to grant us thy holy Spirit to direct our petitions, that they may proceed from such a fervent minde, as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side inclosed and compassed; let thy strength, O Lord, sustain our weakness, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lion seeking to devour us. Increase our faith, O Merciful Father, that we do not swerve at any time from thy heavenly Word but augment in us hope and love, with a care [illegible] keeping of all thy Commandments, that no [illegible]ence ness of heart, no hypocrisie, no concu[illegible], do of the eyes, nor inticements of the W[illegible] seeing draw us away from thy obedience. [illegible]es, let thy we live now in these most perilous [illegible]nst the vio- Fatherly providence defend us [illegible]k by all means lence of our enemies, which d[illegible] to oppress thy truth.

Furthermore, forasmuch [illegible]y thy holy Apostle we be taught to make [illegible] Prayers and Supplications for all men; [illegible] pray not only for our selves here present [illegible] beseech thee also, to reduce all such as [illegible] yet ignorant, from the miserable captivity [illegible] blindness and error, to the pure understa[illegible]g and knowledge of thy heavenly truth [illegible]t we all with one consent, and unity

unity of mind, may worſhip thee our only God and Saviour: and that all Paſtors, Shepherds, and Miniſters, to whom thou haſt committed the diſpenſation of thy holy Word, and charge of thy choſen people, may both in their Life and Doctrine be found faithful, ſetting only before their eyes thy glory; and that by them all poor ſheep which wander and go aſtray, may be gathered and brought home to thy fold. Moreover, becauſe the hearts of all rulers are in thy hands, we beſeech thee to direct and govern the hearts of all Kings, Princes and Magiſtrates, to whom thou haſt committed the Sword. Eſpecially, O Lord, according to our bounden duty, we beſeech thee to maintain and increaſe the honourable eſtate of the Kings Majeſty, and all his moſt noble Counſellours and Magiſtrates, with all the ſpiritual Paſtors and Miniſters, and all the whole body of this Common-weal. Let thy Fatherly favour ſo preſerve them, and thy holy Spirit ſo govern their hearts, that they may in ſuch ſort execute their Office, that thy Religion may be purely maintained, manners reformed, and ſin puniſhed, according to the preciſe rule of thy holy Word. And for that we be all members of the myſtical body of Jeſus Chriſt, we make our requeſts unto thee, O Heavenly Father, for all ſuch as are afflicted with any kind of croſs or tribulation, as War, Plague, Famine, Sickneſs, Poverty, Impriſonment, Perſecution, Baniſhment, or any other kind of thy Rods, whether it be calamity of Body, or vexation of Mind; that it would pleaſe thee to give them patience and conſtancy, till thou ſend them full deliverance out of all their troubles. Root out from hence, O Lord, all ravening Wolves, which to fill their bellies ſeek to deſtroy thy flock. And ſhew thy great mercies upon thoſe our Brethren in other Countries, which are perſecuted, caſt into Priſon, and daily condemned for the teſtimony of thy truth: and although they be utterly deſtitute of all mans aid, yet let thy ſweet comfort never depart from them; but ſo inflame their hearts with thy holy Spirit, that they may boldly and chearfully abide ſuch trial, as thy good wiſdom ſhall appoint; ſo that at length, as well by their Death as by their Life, the Kingdom of thy dear Son Jeſus Chriſt may increaſe and ſhine through all the World. In whoſe Name we make our humble petitions unto thee as he hath taught us.

Our Father which art, &c.

A Prayer againſt the Devil and his manifold temptations, made by St. Auguſtine.

THere wanted a Tempter, and thou waſt the cauſe that he was wanting; there wanted time and place, and thou waſt the cauſe that they wanted. The Tempter was preſent, and there wanted neither place nor time, but thou heldeſt me back that I ſhould not conſent. The Tempter came full of darkneſs as he is; and thou didſt harden me, that I might deſpiſe him. The Tempter came armed, and that ſtrongly; but to the intent he ſhould not overcome me, thou didſt reſtrain him, and ſtrengthen me. The Tempter came transformed into an Angel of Light: and to the intent he ſhould not deceive me, thou didſt rebuke him; and to the intent I ſhould know him, thou didſt enlighten me. For he is the great red Dragon, the old Serpent, called the Divil and Satan, which hath ſeven heads and ten horns, whom thou haſt created to take his pleaſure in this huge and broad Sea, wherein there creep living wights innumerable, and beaſts great and ſmall, that is to ſay, divers ſorts of fiends; which practiſeth nothing elſe day and night but to go about ſeeking whom he may devour, except thou reſiſt him, O Lord Jeſus. For it is that old Dragon, which draweth down the third part of the ſtars of Heaven with his tail, and caſteth them to the ground; which with his venome poiſoneth the waters of the earth, that as many men as drink of them may die; which trampleth upon Gold as if it were mire; and is of opinion, that Jordan ſhall run into his mouth; and which is made of ſuch a mould, that he feareth no man. And who ſhall ſave us from his chops, O Lord Jeſus? who ſhall pluck us out of his mouth, ſaving thou, O Lord, who haſt broken the head of this great Dragon? help us, Lord; ſpread out thy wings over us, O Lord, that we may flie under them from the face of this great Dragon that purſueth us: and fence thou us from his horns with thy ſhield. For this is his continual endeavour, this is his only deſire, to devour the ſouls which thou haſt created. And therefore we cry unto thee, O God; deliver us from our daily adverſary, who whether we ſleep or wake, whether we eat or drink, or whether we be doing of any thing elſe, preſſeth upon us by all kind of means, aſſaulting us day and night with trains and policies, and ſhooting his venemous arrows at us, ſometime openly and ſometime privily to ſlay our ſouls. And yet ſuch is our great madneſs, O Lord, that whereas we ſee the Dragon continually in a readineſs to devour us with open mouth, we nevertheleſs do ſleep and rejoyce in our own ſloathfulneſs, as though we were out of his danger, who deſireth nothing elſe but to deſtroy us. Our miſchievous enemy, to the intent to kill us, watcheth continually, and never ſleepeth, and yet will not we awake from ſleep to ſave our ſelves. Behold, he hath pitched infinite ſnares before our feet, and filled all our wayes with ſundry traps to catch our ſouls: and who can eſcape, O Lord Jeſus, ſo many and great dangers? He hath laid ſnares for us in our riches, in our poverty, in our meat, in our drink, in our pleaſures, in our ſleep, and in our waking; he hath ſet ſnares for us in our words, and our works, and in all our Life.

Lite. But thou, O Lord, deliver us from the net of the fowlers, and from hard words, that we may give praiſe to thee, ſaying, Bleſſed be the Lord, who hath not given us up to be a prey for their teeth: Our ſoul is delivered as a ſparrow out of the fowlers net; the net is broken, and we eſcaped.

The Confeſſion of the Chriſtian faith.

I Believe and confeſs my Lord God Eternal, infinite, unmeaſureable, incomprehenſible, and, inviſible, one in ſubſtance, and three in perſon, Father, Son, and Holy Ghoſt: who by his Almighty power and wiſdom, hath not only of nothing created Heaven and Earth, and all things therein contained, and man after his own Image, that he might in him be glorified; but alſo by his Fatherly providence governeth, maintaineth, and preſerveth the ſame according to the purpoſe of his will.

I believe alſo and confeſs Jeſus Chriſt the only Saviour and Meſſias: who being equal with God, made himſelf of no reputation, but took on him the ſhape of a ſervant, and became man, in all things like unto us except ſin, to aſſure us of mercy and forgiveneſs. For when through our Father *Adam*'s tranſgreſſion, we were become children of perdition, there was no means to bring us from the yoke of ſin and Damnation, but only Jeſus Chriſt our Lord; who giving us that by grace, which was his by nature, made us through faith the children of God: who when the fulneſs of time was come, was conceived by the power of the Holy Ghoſt, born of the Virgin *Mary* according to the fleſh, and preached in earth the Goſpel of Salvation: till at length by tyrannie of the Prieſts, he was guiltleſs condemned under *Pontius Pilate*, then Preſident of *Jewry*, and moſt ſlanderouſly hanged on the Croſs between two theevs, as a notorious treſpaſſer; where taking upon him the puniſhment of our ſins, he delivered us from the curſe of the Law. And foraſmuch as he being only God could not feel death, neither being only man could overcome death; he joyned both together, and ſuffered his humanity to be puniſhed with moſt cruel death, feeling in himſelf the anger and ſevere judgment of God, even as he had been in extreame torments of Hell, and therefore cried with a loud voice, *My God, my God, Why haſt thou forſaken me?* Thus of his mercy without compulſion, he offered up himſelf as the only ſacrifice to purge the ſins of all the World: So that all other ſacrifices for ſin are blaſphemous, and derogate from the ſufficiency hereof. Which death albeit it did ſufficiently reconcile us to God, yet the Scriptures commonly do attribute our Regeneration to his Reſurrection. For, as by riſing again from the grave the third day, he conquered Death; even ſo the victory of our faith ſtandeth in his Reſurrection: and therefore without the one we cannot feel the benefits of the other. For as by his Death ſin was taken away, ſo our righteouſneſs was reſtored by his Reſurrection. And becauſe he would accompliſh all things, and take poſſeſſion for us in his Kingdom, he aſcended into Heaven to enlarge the ſame Kingdom by the abundant power of his Spirit, by whom we are made aſſured of his continual interceſſion towards God the Father for us. And although he be in Heaven as touching his Corporal preſence, where the Father hath now ſet him at his right hand, committing unto him the adminiſtration of all things, as well in Heaven above, as in the earth beneath; yet is he preſent with us his Members, even to the end of the World, in preſerving and governing us with his effectual power and grace: Who, when all things are fulfilled which God hath ſpoken by the mouth of all his Prophets ſince the World began, will come in the ſame viſible form in the which he aſcended, with an unſpeakable Majeſty, Power, and Company, to ſeparate the lambs from the goats, the elect from the reprobate: ſo that none whether he be alive then, or dead before, ſhall eſcape his judgment.

Moreover, I believe and confeſs the Holy Ghoſt, God equal with the Father and the Son; who Regenerateth and Sanctifieth us, ruleth and guideth us into all truth, perſwading moſt aſſuredly in our conſciences, that we be the children of God, brethren to Jeſus Chriſt, and fellow heirs with him of life everlaſting.

Yet notwithſtanding, it is not ſufficient to believe that God is Omnipotent and Merciful, that Chriſt hath made ſatisfaction, or that the Holy Ghoſt hath his power and effect, except we do apply the ſame benefits to us which are Gods elect. I believe therefore, and confeſs one holy Church; which (as members of Jeſus Chriſt the only head thereof) conſent in Faith, Hope, and Charity, uſing the gifts of God, whether they be temporal or ſpiritual, to the profit and furtherance of the ſame. Which Church is not ſeen to mans eye, but only known to God: who of the loſt Sons of *Adam*, hath ordained ſome as veſſels of wrath to damnation, and hath choſen others as veſſels of mercy to be ſaved; the which in due time calleth to integrity of Life, and good converſation, to make them a glorious Church to himſelf. But that Church which cannot be ſeen to the eye, hath three tokens given us in Scripture whereby it may be known. The Word of God contained in the Old and New Teſtament. Which as it is above the Church, and ſhall ever remain above the Church, and only ſufficient to eſtabliſh any point of Doctrine touching all things concerning the Church: ſo in all degrees of men the ſecond is the holy uſe of the Sacraments. For without the Word and Sacraments of Baptiſm and the Lords Supper, no Church, no Council, nor any man can aſſure himſelf of touching ſalvation by Chriſt only. The laſt is Sacramental

Lord's Supper. Which Sacraments Christ hath left unto us as holy Signs and Seals of his promises. For as by Baptism once received, is signified, that we (as well Infants, as others of age and discretion) being strangers from God by original sin, are received into his Family and Congregation, with full assurance, that although this Root of sin lye hid in us, yet to the elect it shall not be imputed: so the Supper declareth, that God as a most provident Father, doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the Scripture calleth eating of his flesh, and drinking of his blood. Neither must we in the Administration of these Sacraments, follow mans fantasie; but as Christ himself hath Ordained, so must they be Ministred, and by such as by ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himself damnation. The third mark of this Church is Ecclesiastical discipline; which standeth in Admonition, and Correction of faults. The final end whereof is Excommunication, by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiastical Discipline, I acknowledge to belong to this Church a politick Magistrate, who ministreth to every man Justice, defending the good, and punishing the evil; to whom we must render honour and obedience in all things which are not contrary to the Word of God. And as *Moses*, *Ezechias*, *Josias*, and other good Rulers purged the Church of God from Superstition and Idolatry: So the defence of Christs Church appertaineth to Christian Magistrates, against all Idolaters and Hereticks, as Papists, Anabaptists, with such like limbs of Antichrist, to root out all Doctrine of divels and men; as the Mass, Purgatory, *Limbus Patrum*, Prayers to Saints, and for the dead, Free-will, Distinction of Meats, Apparel and Dayes, Vows of Single life, Presence at Idol-service, Mans Merits, with such like, which draw us from the society of Christs Church, wherein standeth only Remission of sins, purchased by Christs blood to all them that believe, whether they be Jews or Gentiles, and lead us to a vain confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes deferreth in this life, yet after the general Resurrection, when our Souls and Bodies shall rise again to Immortality, they shall be damned to unquenchable fire: and then we which have forsaken all mens wisdom to cleave unto Christ, shall hear the joyful voice, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World*; and so shall go Triumphing with him in Body and Soul to remain everlastingly in Glory, where we shall see God face to face, and shall no more need to instruct one another; we shall all know him from the highest to the lowest. To whom with the Son and the Holy Ghost, be all praise, honour, and glory, now and ever. So be it.